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HISTORY OF THE MARYLAND-NEW YORK PROVINCE

II

ST. THOMAS'

(1634-1916)

By Reverend Edward I. Devitt, S.J.

The memories that cluster around the hallowed Mission of St. Thomas transport us back to the earliest days of the Maryland Colony, to the day when the "Ark" and the "Dove" cast anchor at St. Clement's Island, and Governor Leonard Calvert ascended the broad Potomac, to hold his memorable interview with the Indian chief, whom the chronicler of the voyage dignifies with the high-sounding title of "Emperor of Pascatawaye", and to whom Father Altham first unfolded the truths of religion. When the Indian roamed here, the sole and undisputed inhabitant, hither came Father White, "The Apostle of Maryland," fearlessly to live among the red men,—from this neighborhood he was accustomed to set out in his canoe on missionary expeditions, traversing the bends and reaches of the Potomac, of which he says: "Never have I beheld a larger or more beautiful river."

"The fertile district of Port Tobacco, embraced by the great bend of the Potomac, being favorably situated for intercourse with the neighboring Indians, who

were very numerous, the missionaries determined on established a residence here." (Scharf, I, 189.)

As early as June, 1639, Father White had planted his mission cross at Kittamaquindi, the capital of Piscataway, the realm of the Tayac or Chief, Chitomachen, of Chilomacon. This chief visited St. Mary's, where he was received with every mark of friendship, and when he was sufficiently instructed, and his dispositions deemed certain, he was solemnly baptized at his capital, on the 5th of July, 1640. Shea (History, I, 52), reproduces from Tanner the curious picture of the Chief's baptism, and says: "This interesting ceremony, the administration of the sacrament of regeneration to a chief of such influence and his family, took place in a new bark chapel, erected for the occasion. Leonard Calvert, the Governor, came with Lewgar, the secretary of the Colony, and Father Altham, to show by their presence the importance of the event. In the afternoon the king and queen were united in matrimony according to Christian usage; then a large holy cross was erected, the Indian chief, the English governor and secretary, with natives and settlers lending their shoulders and hands to bear it to its destined place, the two Jesuit Fathers chanting as they went the Litany of our Lady of Loretto."

In 1642, Father White fixed his abode at Port Tobacco, when he baptized the Queen, with all the inhabitants of the town. Here it was, probably, that he composed his catechisms in the native dialect—long before New England Eliot had written his Indian Bible.

The Puritan ascendancy in England was disastrous to the work of conversion in Maryland, and the promise of an abundant harvest of souls was blighted, when Father White and his companions were seized and transported, as malefactors, across the ocean. The work was never resumed; for when happier times permitted the return of the Jesuits, the Indians had faded away.

We may dismiss this earliest period in the history of St. Thomas, by quoting the words of two eminent Maryland writers in relation to these missionaries and their labors. Col. Scharf says:

"We may or may not share their views in matters of theological doctrine, but bigotry itself must admit the apostolic character of their lives."

Davis, in *The Day Star of American Freedom* (p. 160), passes this warm eulogium upon them:

"They came to St. Mary's with the original emigrants; they assisted, by pious rites, in laying the corner-stone of a state; they kindled the torch of civilization in the wilderness; they gave consolation to the grief-stricken pilgrims; they taught the religion of Christ to the simple sons of the forest. The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices and successes of her early missionaries."

The estate of St. Thomas' Manor was acquired by the Jesuits under the "Conditions of Plantation," in precisely the same way as lands were obtained originally by other settlers. No special grant or privilege was conceded to them as ecclesiastics; on the contrary, the second Lord Baltimore was most determined that no lands of the Province should be held by ecclesiastics as such, or should be claimed or conceded for the support of religion. And when the grateful chief of the Patuxents had given Mattapony to the missionaries, and they were holding it as a storehouse for the use of the missions, the Proprietary vigorously protested, annulled the concession, took the property for his own use, and sent precise commands to his brother, forbidding him to issue or sanction any grants for such a purpose. If the Jesuits employed their private possessions in the service of religion, it was not from any obligation attaching to their tenure of them.

The Manor was taken up by Father Thomas Copley in 1649, and settled in Mr. Thomas Matthews as trustee; Mr. Matthews conveyed all his rights to Father

Henry Warren in 1662; a memorial tablet was placed in the church by Father Tynan, at the suggestion of Father General, in grateful recognition of Mr. Matthews' fidelity to his trust. From 1662, and from Father Warren, as first pastor, we can date the permanent establishment of the Mission, with pastoral residence and chapel attached. Here, for nearly 170 years, lived the Superiors of the Jesuits, such men as Fathers Henry Warren, Francis Pennington, William Hunter, George Thorold, Peter Atwood, George Hunter. Many of the pastors and their assistants terminated their earthly course amid these scenes of their labors and they sleep in their unmarked graves. Some of them, Fathers George Hunter, Kingdon and Leonards, were buried beneath the altar of the older church.

Prior to the American Revolution they were generally Englishmen. An author of some note in Washington who has written some interesting, and also some malignant things of the people of Lower Maryland, attributes certain blameworthy traits of character, which he charges them with, and censures,—to the influence and example, especially, as he says, to "the convivial habits" of the French and Irish clergy who ministered to the Catholics in the latter part of the eighteenth century. This is dense ignorance of history. The priests from the beginning were, almost without exception, of good old English Catholic stock, as were the members of their flocks. There were no Frenchmen, and only three or four Irishmen among some hundred names that are inscribed in the catalogues of the Maryland Mission down to the decade preceding the nineteenth century. To show how unfounded is the assertion, the list for 1779—and it is a fair specimen year,—gives these names: P. John Lewis, superior; John Bolton, Benjamin Roels, George Hunter, Peter Morris, James Walton, Benedict Neale, John Boarman, Sylvester Boarman, Austin Jenkins, Thomas Digges, John Ashton, Bernard Diderick, Ignatius Matthews, Charles Sewall, Joseph Mosley, John

Carroll. It requires a strong imagination to perceive a dominant Gallic or Hibernian ring in names that sound like these—full half of whom belonged to well-known Maryland families.

Father William Hunter came to Maryland in 1692, and for thirty-one years he labored for the greater glory of God and the salvation of souls in Charles and St. Mary's. Probably he built the first church at Newport, and he has the credit of introducing the first church bell at St. Thomas'. He was a remarkable man, and reputed author of a most powerful appeal, entitled "Liberty and Property", signed "A Lover of His Country", for fair play and the restoration of the rights and liberties guaranteed by the fundamental law of Maryland against the iniquitous legislation, which then began to press heavily upon his co-religionists, and of which he himself was a conspicuous victim. In 1696-7, a terrible pestilence broke out among the people of Charles County. The Catholic clergy were very active in visiting the pest-stricken, in administering the consolations of religion to the dying, and as this activity was in reproachful contrast with the conduct of the newly established clergy, the Lower House of Assembly by a special message called upon the governor to check such obnoxious zeal and charity. The words of the message show who were the instigators of this proposed legislation:

"Upon reading a certain letter from a reverend minister of the Church of England, which your Excellency was pleased to communicate to us, complaining to your Excellency that the Popish Priests in Charles County, do, of their own accord, in this raging and violent mortality in that county, make it their business to go up and down the country, to persons' houses when dying and frantic, and endeavor to seduce and make proselytes of them, and in such condition boldly presume to administer the Sacraments to them; we have put it to the vote in the house, if a law should be made to

restrain such their presumption or not, and have concluded to make no such law at present, but humbly entreat your Excellency that you would be pleased to issue your proclamation to restrain and prohibit such their extravagance and presumptuous behavior."

The Upper House not to be outdone in zeal, a short time later bring a specific offender to the governor's notice in these terms:

"It being represented to this board that William Hunter, a Popish Priest in Charles County, committed divers enormities in dissuading several persons, especially poor, ignorant people of the Church of England, from their faith, and endeavoring to draw them to the Popish faith, consulted and debated whether it may not be advisable that the said Hunter be wholly silenced and not suffered to preach or say Mass in any part of this province, and thereupon it is thought advisable that the whole be left to His Excellency's judgment, to silence him or not, as his demerits require."

Comment is unnecessary; the mere reading of this page from the records speaks for itself, and tells how the old order had changed. But three years had elapsed since Maryland had been blessed with an Established Church, and already it was an "extravagance", "presumptuous behavior", an "enormity", for a Catholic priest to exercise his ministry in behalf of the sick and dying. At the instigation of a hireling who had fled from the danger of contagion to some salubrious retreat amid the groves of Pickawazen, these zealous lawmakers would restrain and prohibit the good shepherds who were ready to lay down their lives for their flock.

At this time there were three priests residing in Charles County; Father Hunter was Superior, and he was assisted by Father Robert Brooke, the first native of Maryland to become a Jesuit priest; Father Hubbard or Hobart, a Franciscan, was living near Newport. The remonstrance of the officious minister of

Charles County occasioned Governor Nicholson to order the sheriffs of the different counties, in 1697, to return a list of the Catholic priests, places of worship, etc., within their respective counties. The return from Charles was as follows: "One chapel near Newport Town, about forty feet long, and about twenty feet wide; has been built over twenty years. Also another chapel at Major Wm. Boroman's, above thirty feet long and twenty wide, being within two miles of the aforesaid; and has been built about sixteen or nineteen years. Also a place of worship commonly used at Priest Hubbard's own dwelling-house, about a mile and a half from the aforesaid chapel. And another at Mr. Hunter's, living at Port Tobacco, a house fitting up for a chapel near the dwelling-house of the said Hunter, which is the present place of meeting."

Dr. Thomas Bray, in 1700, made the Visitation of Maryland, and in his address at Annapolis, to the assembled clergy, he made special reference to Father Hunter, in connection with charges against the Protestant rector of Port Tobacco, saying: "it so happens that you are seated in the midst of Papists, nay, within two miles of Mr. Hunter, the chief amongst the numerous priests at this time in the province; and who, I am credibly informed by the most considerable gentlemen in these parts, has made that advantage of your scandalous living, that there have been more perversions made to Popery in that part of Maryland . . . than in all the time it has been an English colony."

In the year 1704, at the old city of St. Mary's, Father Hunter and Father Robert Brooke were complained of. Father Hunter was charged with consecrating a chapel, while Father Brooke was accused of the grave misdemeanor of saying Mass in the court time at the chapel at St. Mary's. They were summoned before the board; they asked for the assistance of counsel; the request was promptly and unanimously refused them; they made their personal defense, which was considered unsatisfactory. The governor, John

Seymour, was instructed to reprimand the offenders, which he forthwith proceeded to do in language that was vigorous and not to be mistaken. It told Catholics that they were outside the pale of law, and had no rights. It was an emphatic sanction of the atrocious legislation which disgraced the statutes during those years.

Father Hunter protests earnestly in his appeal against the wrong to which Catholics were subjected; but we can admire the lofty pathos and loyalty to Maryland of the writer as shown in these words: "I forbear enlarging on so melancholy and ungrateful a subject, lest our enemies should glory in our mother's weakness, or my love to Maryland should be questioned by the unwary. To silence these I would have them reflect that Maryland, while herself, was never guilty of partiality to some, or of severity to others of her children, and to prevent the mistake of these, I solemnly aver that my only motive and design in what I have touched upon was to stop the mouths of the malicious, to heal our wounds, and to wash away all spots or blemishes that may be pretended to be discovered in our once so well united, so beautiful, and so amiable Maryland."

The Manor land was taken possession of by Father Warren in 1662, and he and his successors for several years are spoken of as living at Port Tobacco; the Sheriff's report of 1697 mentions that Father William Hunter resided there. The house was really at Deep Point, or rather at the Cove, between Deep Point and Fort Point; here also was the "Old Chappel" mentioned in wills and records. Father Peter Attwood, writing about the boundaries of the Manor, January 20, 1726-7, speaks of a road that now ascends from the bottom of the hill "to our present habitation", which would indicate that a house and chapel had been erected on the present site at that date. Before this, Father Killick, in a letter to England, in 1710, speaks of a house that he is building at a place "called by

Father Cataway, 'Paradise', situated high above the mist of the low lands around, with a fine prospect over the river." This would seem to indicate that he was still stationed at the old place,—but that the transfer to the existing site of residence and chapel occurred about this time.

Father George Hunter (1747-1779) was longest in residence of the pastors here, and perhaps the most prominent. As Superior of the American Mission he sent priests to begin the missions of Frederick and of Lancaster, in Pennsylvania, providing the funds for their support. He introduced the first organ here, in 1763; his account book shows that he paid the organist £20 a year; the organ came from Philadelphia, and cost £27. He credits the Sheriff in 1764 for £3— "Bachelor's Tax", a special contribution to pay the expenses of the Province. He records a deed "from Carroll, for a lot in Baltimore Town." This was in 1765, and seems to be the first provision for the magnificently expanded metropolitan Catholicity of the future. Some of the unfortunate exiled Acadians must have drifted in this direction, and were helped by him, as his account book mention moneys expended for spinning and weaving, "mending for the house and making for the negroes", and paid to women bearing Acadian names. A French miller, and his boy, "Janvier l'Enfant", were hired. A school was established, it seems, in Baltimore, and taught by Acadians, for he credits it with sums for the tuition of twenty scholars or more, and divides it, assigning French names — Hautesville — Basseville. He erected the Manor house, which was considered to be monumental in grandeur for those days, the most conspicuous mansion along the Potomac, and travelers spoke of it in terms of admiration. General Lee, during the War of the Revolution, writing to Lafayette, mentions the report "that priest Hunter's house had been burnt by the British." That report was not true; it may have referred to the old house of Father William Hunter,

down by the Creek, as marauding parties from the British ships in the Potomac made frequent expeditions up the numerous water courses, and they were active in committing depradations in Port Tobacco Creek. The house was burned down many years later, in 1867; but it was rebuilt, and the site is the same, the foundations and walls are substantially identical with those of the mansion where Father George Hunter lived and died.

The present church was erected, in 1798, by Father Charles Sewall. It occupies the site of the older chapel, which, in accordance with the law prohibiting *public* places of Catholic worship, was attached to the private residence of the priest, and considered to be a part of it. This older chapel included the present sacristy, and stretched beyond it. There had been probably a still earlier chapel. The name of the Residence and the Manor is frequently attributed to the Church at St. Thomas'; but its true title is the "Church of St. Ignatius". This inscription is carved upon a stone at the northeast corner:

Hunc Lapidem Angularem Ecclesiae Deo et St. Ignatio
Sacrae Posuit Joannes Ep. Baltimore Die VII. Aug. An. 1798.

Father Charles Sewall was descended from Major Henry Sewall, connected by marriage with the Calverts. He was born at Mattapony-Sewall, near the mouth of the Patuxent. Nicholas and Charles Sewall, according to the custom of the times, when Catholic education was rendered impossible at home, were sent to St. Omers, in Flanders. Father Nicholas never returned to America. He rose to a responsible office in England, becoming rector at Stonyhurst, and provincial. He died in 1834, at the age of eighty-nine. He used to recall the time when the Catholics of Baltimore did not possess even a private chamber in which to assemble for worship, and he lived to see the town a metropolitan see with eleven suffragan dioceses.

Father Charles Sewall had been on the mission at Carlisle, Pa.; he was the first resident priest in Baltimore, which before his time had been a station attended from White Marsh, in Prince George County. He erected the first church in Baltimore, was the first Rector of the Cathedral, and in 1798 he laid the foundation of the church at St. Thomas', now venerable for its age, as it is given to few Catholic churches in America to be well advanced in their second century of duration. He died in the house at St. Thomas', November 10, 1806.

At the time of the suppression of the Society, in 1773, Fathers George Hunter, John Bolton, Louis Roels and Bennet Neale were stationed at St. Thomas', and they had charge of all the congregations in Charles County. There were twenty priests on the American mission—all Jesuits,—three of them natives of Maryland. Other Marylanders, priests of the Society, who had been studying in Flanders, or laboring in England, returned to their native land before the Revolution, whilst some others came back only after the cessation of hostilities. The suppression of the Society was followed in many countries by spoliation of its possessions and expatriation of its members; but the circumstances and conditions that prevailed in Maryland prevented these evil consequences. The Jesuits had been the only priests, and there were none to supplant them; so, they held on to their possessions and positions, and accommodated themselves to the more liberal provisions in religious matters established by the Declaration of Independence. They continued their ministerial functions under the jurisdiction of Father John Lewis, who had been their local Superior, and was now Vicar General to the Bishop of the London District. Bishop Carroll wrote: "During the whole war, there was not the least communication between the Catholics of America and their Bishop." When Dr. Talbot, successor to Bishop Challoner, was applied to, in 1783, by two Maryland priests, former

members of the Society who had been unable to return home during the war, he refused to grant them faculties, and declared that he would exercise no jurisdiction in the United States. The condition of ecclesiastical affairs in this country being brought to the knowledge of the authorities in Rome, measures were taken for the appointment of a Bishop, which resulted in the selection of Father John Carroll.

Bishop Carroll and his coadjutor, Leonard Neale, together with the former members of the Society in Maryland, never abandoned the hope of its resuscitation, and when the time for its restoration came, St. Thomas' occupied a prominent place in the preliminary proceedings and in the consummation of the work. Meetings had been held there of those desiring to re-enter the Society; petitions had been forwarded to that effect to the Father General in Russia; and, on the 9th of May, 1805, the two Bishops held a conference at St. Thomas' Manor, which was attended by five of the Fathers who had signed the petition to be received into the restored Society. Bishop Carroll, by authority delegated to him from Father General, appointed Father Robert Molyneux the first Superior. In accordance with the instructions of Father General Gruber, the process of reconstruction was begun; Father Molyneux, having accepted the office of Superior, came up from Newtown to St. Thomas', and to borrow his words "the machine was set in motion, and other companions once more enlisted under the standard of our holy Founder." On the 18th of August, 1805, in the Church of St. Ignatius, Father Molyneux renewed the simple vows in presence of Fathers Sewall and Charles Neale. Father Sewall was the local Superior, and Father Neale was living at the Monastery of the Carmelites, near Port Tobacco. On the same day and at the same place, Father Sewall renewed the simple vows, and Father Neale, who had been only a novice at Ghent in the old Society, pronounced the simple vows for the first time. Father

Molyneux transferred his residence from Newtown to St. Thomas', which became the first Community of the new Society. Thither from St. Inigoes came Father Sylvester Boarman, and he renewed his simple vows, on the 6th of October; on his way home he stopped at Newtown, and was present at the renewal of his Profession on the part of Father Bolton.

Mt. Carmel. In 1790, the Monastery of Mt. Carmel, four miles from Port Tobacco, was founded. This was the parent community of Carmelites in this country, and the first religious community for women established in the United States.

Four nuns of the Order of Carmelites, three of whom were of the Matthews family of Charles County, left the Convent of Hoogstraeten in Belgium, April 19, 1790, in order to found a house of their Order in America. They were accompanied on the voyage by Father Charles Neale and Father Robert Plunket; Father Neale had been chaplain for ten years to the Carmelites of Antwerp, and afterwards at the Hoogstraeten Convent; he was a native also of Charles County; Father Plunket was coming to America under agreement to become first president of Georgetown College. The party arrived in New York on July 2nd, and reaching Maryland by way of Norfolk, the Sisters lived at Chandler's Hope, the mansion of the Neale family, until October 15, when they took possession of their new abode. Father Neale had acquired the "Monastery" property, about 800 acres of land, by purchase and exchange, and he made a gift of it to the community. He resided in a small house outside of the convent enclosure, and was the spiritual director and chaplain of the nuns until his death thirty-three years later.

The life of a Carmelite is austere, and the infant community was subjected to many privations; but accessions came to the original band of four, and by the beginning of the new century there were fourteen members, nearly all the vocations coming from Charles

and the neighboring counties. In 1807, the Mother Superior in a letter written to England gives more information concerning the state of the community: "Without rent or revenues," she writes, "we depend on Providence, and the works of our hands, productive of plentiful crops of wheat, corn and tobacco, a good mill supplying our large and healthy community with every necessity of life. We raise a large stock of sheep, yielding a considerable quantity of wool, black and white, which we spin and weave, to clothe ourselves and negroes. The situation of our monastery is pleasant, rural and healthy, being on the top of a high hill. We have excellent water, and a very extensive enclosure, containing some three acres of land. The place is solitary, suitable to our eremitical Order. We are seldom troubled with visitors, their curiosity being long since satisfied, so that we are left in peace and without molestation from any quarter."

Archbishop Marechal in 1818, made a visitation of Charles County, and his Diary contains the following notes on Mt. Carmel: "The convent consists in a great number of small frame houses connected by wooden galleries. The whole is extremely irregular. The interior is very clean, but poor. The enclosure is strictly observed. The nuns have about 1000 acres of land with negroes, a water mill, etc., etc. The chapel small and neat. The vestments and linen most clean—some elegant and rich."

Father Charles Neale, the devoted Chaplain of the nuns, died in 1823; his successors in that office were Father Benedict J. Fenwick, Enoch Fenwick and Wm. F. X. O'Brien. Mother Frances Dickenson, the first Superior, lived until 1830. The transfer of the community to Baltimore was determined by ecclesiastical authority, and on September 13, 1831, the removal from Mt. Carmel was effected. The property was sold to Mr. Sanders in 1836. The bodies of the deceased sisters and of Father Neale were removed to Balti-

more; the chapel was preserved, and for some time Mass continued to be said in it as a *station,* twice a month, by the Pastor of Pomfret.

Archbishop Marechal made the visitation of his Diocese in 1818, the year after he succeeded Archbishop Leonard Neale. Some extracts from his Diary will describe the condition of Catholic affairs in Charles County, a century ago, and his impressions. At that date, Father Charles Neale was Director and Chaplain of Mt. Carmel, and lived at the Monastery, outside of Port Tobacco; Father Peter Epinette was living at St. Thomas'; Father John B. Cary was Pastor of Newport and Cob Neck; Father Timothy Ryan, a young secular priest, ordained the preceding year, was assistant to Father Epinette, and had charge of Pomfret and Cornwallis Neck; Father Robert Angier was Pastor of Bryantown and Mattewoman Districts.

Leaving Alexandria at 9 o'clock, on the 8th of April, 1818, and crossing the Potomac, the Archbishop "arrived by very bad roads, and in continual rain, at about 6 P. M., at Mt. Carmel, where he was received with great attention and respect by Rev. Charles Neale and Rev. Mother."

"*St. Thomas' Manor.* Arrived on the 10th P. M.—found Rd. Messrs. Epinette, Carey and Ryan. The church is handsome and extremely clean. It was built by Rev. Mr. Sewall, who on that account contracted a debt of about $3000. The dwelling house is large and regularly built. It is the work of Rev. Mr. Hunter, who was accused by other Jesuits, before his General, to have raised a sort of palace unbecoming a religious. He sent to Rome the dimensions of the house and an accurate description of it. The General did not blame at all his task. (1760.)

"It is kept in bad order and wants repairs. There are about 3000 acres of land in the Manor, but badly cultivated. Hence it runs in debt. There is a windmill on the point projecting from the land. On the

16th I administered confirm. to about 170 persons. Many have very slender knowledge of religion."

(The Diary is printed in "Records of the American Catholic Historical Society," Vol. XI. On Page 422, there is a diagram of "Missions Depending on St. Thomas"—but it is misplaced at this point of the narration, as from the names of the priests, it belongs to a later Visitation, that of 1824. The explanatory notes of the Archbishop are subjoined.)

Places	Missionaries	C. Pop.	Dis.
St. Thomas'	Rd. F. Neale	800	
Pomfret	Walsh	500	10
Cornwallis Neck		400	14
Nanjemoy		100	25
Newport	Sacchi	800	10
Cub Neck		250	20

"*Newport.* Set off from St. Thomas' on the 16th at 8 o'clock; arrived at Newport about 10. I alighted at a small house near the church. There I dressed. Rev. Mr. Carey with the whole congregation came up to my lodging, singing Psalms. Cross & chandeliers etc. I said Mass; next Rev. Mr. Carey; gave confirmation to about 33 persons. Rev. Whitfield preached. Dined at Mr. Piles, nephew of late Rev. Mr. Piles, Left Mr. Piles on 17th after breakfast.

"The church at Newport is a frame building erected about 15 years ago. Revd. Mr. Carey bought about 200 acres of land next to the church. The congregation paid better than half the money. Rev. Mr. Carey has the legal title. The church was extremely neat and ornamented with extraordinary taste."

From Newport, the Archbishop passed on to make the visitation of the churches in St. Mary's County; on the 30th of April, leaving the church of the Sacred Heart, he continued: "Crossed the bay after dinner with Mr. Lancaster, and landed on the Cub Neck.

"*Cobb Neck.* This tract of land was bought by Mr. Neale, Capt. of a privateer, who having taken a galleon in which were a great quantity of dollars, cut in many

pieces called Cubs. With the money he bought the tract of land and called it Cub Neck. On the 1st of May proceeded about 10 A. M. to the chapel which is a frame building, where Revd. Mr. Carey met me at the head of his congr. Gave confirmation to 54 persons. The church was well ornamented. Mr. Carey bought about 60 acres of ground annexed to the chapel. Dined at Mr. Lancaster's.

"Started about 4 and arrived at St. Thomas' at 7½, where Mr. Epinette was alone. The next day 2nd May we went after breakfast to Mrs. Mitchel's.

"On the 3rd we rode to the church in the carriage of a very hospitable lady with her daughter.

"The abundant rain falling kept many from coming to church. However, we confirmed 65 persons. Dined at Mr. Jinkins' and returned to Mrs. Mitchel with Revd. Mr. Ryan.

"4th. Said Mass at Mrs. Mitchel's & confirmed 13 persons. Set off after dinner & got at Mr. Reeve's, Upper Zacchia.

Went down to Lower Zacchia. Stopped and dined at Mr. Sampson's with Dr. Queen, Mr. Edelen, & confirmed on that day and next morning 143 persons.

"The Catholics of Lower Zacchia appear to be well instructed. The church decent, but the grave yard without fence. The house and about 40 acres of land annexed to it, have been rented by the trustees for the yearly rent of $60.00. Rev. Mr. Angier boards with Mr. Reeve. Confirmed in Upper Zacchia 73. Rev. Mr. Angier testified to me his wish that Piscataway and Mattawoman should be united under one pastor. On the 5th after confirmation set out for Mellwood."

In May and June, 1824, the Archbishop made a second Visitation of Charles County; he "left Georgetown College on May 21st, accompanied by Father Fenwick, and got to St. Thomas' Manor. 23. Preached and confirmed about 60 persons. 24th. Visited the

monastery of Mt. Carmel. 27th. Stopped at Mr. Middleton's near Newport church. Procession from this house. Confirmed 85 and preached. 28th. Set out for Newtown."

Returning from St. Mary's County, he "slept at the house of Mr. Lancaster on Cobb Neck. June 17th. Went to church dressed. Congregation in two lines before the church, fine sight. Confirmed 85 persons. Church elegantly dressed. 18th. Started after dinner for St. Thomas'. 19th. Set off for Cornwallis Neck. 20th. Said Mass at Mrs. Mitchel's. Rode to Cornwallis Church. Small congr. Church neat and well dressed. Confirmed 31 persons. Dined at Mr. Jinkins. 21st. Confirmed at Mr. Jinkins 16 persons. 23rd. Set off for the monastery. All in good order. 24th. Went to Pumphret congregation. Confirmed 88 persons. Church more simply adorned than in St. Mary's. Dined at good Mr. B. Spalding's and slept there." After confirmation at Upper and Lower Zacchia, he set off for Washington, and passing through without stopping, he arrived in Baltimore, July 2nd.

A quasi pre-eminence of dignity was accorded to the Residence of St. Thomas' in olden times, because for many years the general Superior of the Jesuit American Mission lived there. As Father Molyneaux betook himself thither, on his appointment as first Superior of the restored Society in 1805, so also Father William McSherry, on his designation as first Provincial, in 1833, made St. Thomas' his dwelling place, and provisionally the headquarters of the Province.

The history of such a mission presents few striking incidents; year follows year, with the same round of routine duties; pastors come and go, and the work goes on. The list of the Pastors and Assistants who served St. Thomas' and its dependent missions is given in an appendix to this chronicle. Their biographies would furnish interesting narratives of edifying and self-sacrificing lives, and disinterested and fruitful labors for the greater glory of God. There was Father Fran-

cis Neale, Pastor from 1818 to 1837; he was the youngest of four brothers who became Jesuit priests. He was a man of boundless energy; he built the churches at Alexandria and Georgetown; and for years he fulfilled simultaneously the duties of offices that would seem to be incompatible, and which certainly would have taxed the energies of several busy workers. Amongst other onerous occupations, he was for years the Agent of the Corporation of the Roman Catholic Clergy of Maryland; this office entailed the labor of supervising the Jesuit estates in Maryland and Pennsylvania, as well as other church property which was held in his name. After years of strenuous life in the District of Columbia, Father Neale came back in old age, already a sexagenarian, to the home of his childhood, and as long as his health permitted, he performed with satisfaction all the duties of a rural pastor, driving in his big yellow carriage on sick calls as far as Bryantown,—tradition has handed down reports of his erudite instructions, which he gave in generous measure. He died at St. Thomas', December 21, 1837, aged 82 years. Solemn funeral services were held at Trinity Church, Georgetown, of which he was the founder, and had been Pastor from 1792 to 1817.

As Catholic schools and teachers were prohibited during the period of Protestant ascendency, that is, from the date of the Orange Revolution until the yoke of the Established Church was thrown off by the Declaration of Independence, parents who desired a liberal education for their children were obliged to send them abroad. The account books of Father Hunter show the payments of sums, frequently of large amounts, which he made as agent for convoys of boys sent to St. Omers, and of girls to academies in Belgium. When the necessity for this system had ceased, and Georgetown College was founded, a large proportion of the students matriculated for many years came from Southern Maryland. Respectable Catholic families of Charles County, and they were numerous,

aspired to procure the advantages of academic education for their children. To encourage this laudable aspiration, and to satisfy it at a moderate expense, Father Bernardin F. Wiget, pastor (1854-1856) for the first time, established a boys' school close to the residence, and it was prosperous whilst he remained; but he was transferred to Boston, where he labored strenuously in the cause of Catholic education. His successor, Father Robert D. Woodley, wrote to the Provincial, August 17, 1856, that the two lay teachers were incompetent to keep discipline,—and he asked for a Brother as prefect for the boys. "The people," he says, "want the school, but do not pay; did not meet expenses last year." The school was closed, and, in 1857, a number of Charles County boys, twelve or more, entered the College of the Holy Cross, Worcester, Mass. Long before this time, a girls' academy had been contemplated; for Mr. Thomas Courtney Reeve gave seventy-five or a hundred acres of land for this purpose to Father Francis Neale. An academy of high reputation was conducted by the Misses Martin at Bryantown, and another by the Misses Neale at St. Thomas'. Morris McDonough left his property by will, in 1804, for the education of poor children; a monument in the Pomfret grave-yard commemorates his benevolent intention.

From the earliest period in their history, and for many subsequent years, all the congregations of Charles County were served by the Priests of St. Thomas'; Bryantown and Waldorf (formerly known as Lower and Upper Zacchia), Newport and Cob Neck have now resident Pastors; the old missions of Pomfret, Glymont and Hill Top are still attached to the parent church, together with the more recently organized congregations of La Plata, Indian Head and Machonkie.

Pomfret. The original Pomfret chapel land, two acres, four perches, was purchased for twenty shillings

by Father George Hunter in 1763; the deed of transfer from George Clements was witnessed by Walter Hanson and Daniel of St. Thomas Jenifer, two of his Lordship's Justices for Charles County. On this land a small frame chapel was erected; it stood in the graveyard about one hundred yards northeast of the site of the present St. Joseph's Church. Even the oldest inhabitants could not tell in what year it was built; all said that it was there since they could remember. It probably dated from the time that the land was acquired by Father Hunter in 1763, and was built at his expense. This old chapel becoming unsafe it was pulled down, about two years before the present church was built, and for a time Mass was said in private houses, most frequently in Major Francis Green's, his house being the nearest to the church. The tract of 16 acres now belonging to St. Joseph's formed a part of the Green farm, which had come down by inheritance in the family from Thomas Green, Deputy Governor of Maryland in 1647. A subscription to build the church was opened, November 30, 1837, by Father Thomas Lilly; one acre was donated by Major Green, and the brick were burnt on his farm near the spot; in 1839, Father Mudd writes about the cost of bricks for Pomfret and Newport; it was a hard struggle of twelve years before the work was completed, and Mass was said for the first time in the church, January 6, 1849.

In 1879, Father William J. Scanlan had the church enlarged, and eight memorial windows placed in it; also built a pastoral residence. The congregation is numerous and a new church is needed.

The church at Hill Top was begun by Father Samuel Barber, Pastor, (1859-1864); it was for the accommodation of the people living in that neighborhood. Catholics were not numerous, but he had expectations of receiving converts, if a church was built, and attended regularly. *Stations* in that section of the County had been visited from early times, as mention is

made of one of the Fathers attending to Nanjemoy and Chicamaxan; the services were most probably held in private houses. "St. Mary, Star of the Sea", was established by Father Tynan, in 1909, for the people of Indian Head, who had previously formed part of the congregation of St. Charles at Glymont. The Glymont church was quite old and in a ruined condition, when Father Hann undertook to replace it with a new church; by his zealous exertions the work was completed, and all expense paid, when he was called to his reward in 1915. The date of erection of the first church cannot be determined; some of the tombstones in the graveyard would indicate that it existed for some time before the beginning of the nineteenth century. The armorial bearings on the tomb of Mr. Pye, who died in 1826, are said to have been sculptured in England; on the scroll is cut IN CRUCE GLORIOR, which Father Stonestreet, a connection of the Pye family, seems to have borrowed for the motto of Gonzaga College in Washington, when he obtained the charter of that institution from Congress.

When the County Seat was removed from Port Tobacco to La Plata, the Catholic inhabitants of that booming town desired to have a church of their own, independent of St. Thomas'. The land was a gift, and a committee took charge of the building operations, and the financial management; they wished to to have a resident Pastor. Father Scanlan took over the church, when it was completed, and said Mass in it once a month. The corner-stone was laid by Cardinal Martinelli, Delegate Apostolic, towards the end of 1903; and the church was blessed by Cardinal Gibbons, in September, 1905.

A catalogue of the year 1820 gives the following list of the Missions then attended from St. Thomas',—a comparison with the present day will show how the boundaries have been curtailed; in Prince George County. 1. The Congregation commonly called Digges'

Chapel, distant 20 miles; 2. Congregation commonly called Boone's Chapel, distant 25 miles; 3. Congregation at Piscataway, distant 23 miles; 4. Congregation of Mattawoman. In Charles County. 1. Church at St. Thomas' Manor; 2. Pomfret Congregation, distant 12 miles; 3. Congregation of Cedar's Point—no church there; 4. Cornwallis Neck; 5. Congregation of Chicomaxan, no church, distant 20 miles; 6. Newport Congregation, distant 10 miles; 7. Cob Neck Congregation, distant 20 miles; 8. Upper Zachiah, distant 18 miles; 9. Lower Zachiah, distant 18 miles. A note is added: "For all of these thirteen Missions, there are three Fathers of the Society, one of whom is very infirm, and one Secular Priest." The life of a Missionary was trying in those days; the distances to be traveled for sick calls and visits to outlying stations were great, the roads were bad, and accommodations meagre.

Newport and Cob Neck. These two missions were generally in charge of the same Father, whilst they were attended from St. Thomas'; now each congregation has its own resident clergyman. Father A. M. Mandalari was the last Jesuit Pastor; and both places were taken over by the Archbishop, January 1, 1881.

The sheriff's return for 1697 mentions a chapel at Newport; this would make it the first Catholic church to be founded in the County, after that of St. Thomas'. The report also states that the chapel has existed for twenty years, and that a Franciscan Priest was living near Newport with a chapel of his own. The exact date for the foundation of the first church, and the site which it occupied are uncertain; it was probably built by Father Hunter at or near the original town of Newport. The two hundredth anniversary of the foundation was celebrated, December 1, 1897; two centuries of existence constitute a respectable antiquity for a Catholic church in America.

There are no records of Newport church; and only an occasional reference can be found for the two cen-

turies of its earlier life. In 1713, mention is made of a "Chapel at Old Fields, Newport";—in 1757, an acre of ground was secured for a graveyard;—in 1758, and for three years afterwards, Father Joseph Mosley seems to have labored at Newport, although he lived at Newtown, St. Mary's County; Father Henry Pile returned from England in 1784, and had charge of Newport until his death in 1813; Father Sylvester Boarman was at Newport in 1809, probably living with his family, and died in 1811; Fathers Henry, Heath and others from St. Thomas' were regular in ministering to the people of Newport. Father John B. Cary seems to have had the intention of establishing a residence for a permanent Pastor, as in 1818, there is a conveyance of the land on which the chapel stood, 334 acres, to him—this land was sold in 1834; the present church, St. Mary's, a brick edifice, faced by a wooden tower, was built in 1840; the residence, a many-windowed structure, was erected by Father B. F. Wiget, when he was Superior; his assistant, Father Vicinanza, was very active in the administration of the parochial affairs of Newport, which ceased to be connected with St. Thomas' in 1881.

Cob Neck was generally associated with Newport, as the districts were contiguous, and the same Priest attended both congregations. Mass was celebrated, in the earlier days, in private houses, as at Salisbury Manor, the home of the Pile family. Father Henry Pile was a descendant of Hon. John Pile, Privy Councillor of 1649, who, during the Puritan ascendancy, and in a time of bitter persecution, as the Records of the Provincial Court attest, "comes forward, and confesseth himself, in court, to be a Roman Catholic; and that he hath acknowledged the Pope's supremacy." Father Pile studied abroad, and entered the Society in Europe, 1761; returning to America in 1784, he was Pastor of Newport until his death in 1813; he probably lived at Salisbury Manor, or Sarum, overlooking the Wicomico. He did not re-enter the Society,

when it was re-established in Maryland; he is buried in the cemetery of St. Thomas'. Cob Neck was attended from St. Thomas' until 1881. There was a church certainly from the time of Father J. B. Cary; there are now two churches on the Neck, one at Thompkinsville, and another at Rock Point. Rev. Joseph A. Myer became the first resident Pastor, when Cob Neck was separated from Newport.

Bryantown and Waldorf. Lower and Upper Zacchia were the names by which the districts now included in the parishes of St. Mary's, Bryantown, and St. Peter's, Waldorf, were known in old records and accounts of missionary assignments and labors; these names are used by Archbishop Marechal in his visitation of 1818, and they were retained until the modern names were adopted.

Governor Charles Calvert writing to his brother, the Proprietary, speaks of his intention of building a residence "on his Lordship's Manor of Sachay", and, in 1673, he says that the house is completed, and that he proposed removing from Mattapony to Zachaia for greater security. He had a Priest of the Order of St. Francis living with him as chaplain, and says that he will build a house for him, and grant an annual pension. As there were Franciscan missionaries in Maryland for several years after 1672, it is probable that the first resident priests in Zacchia district belonged to that Order. Father Basil Hubbard, or Hobart, is named as living near Newport, in the sheriff's return for 1697. The last of the early Franciscan missionaries in Maryland was Father James Haddock, who came in 1700 and died before 1720. A large missal, dated 1703, and inscribed *Ex Libris Fr. Jac. Haddock,* which had been used in the stations around Waldorf, is now in the library of Georgetown College.

After the departure of the Franciscans, all the missions of Charles County were served from St. Thomas', as they had been before their coming. Owing to the

absence or loss of church records, it is impossible to determine who were the Jesuit Fathers that ministered to the Catholics of Zacchia during the greater part of the eighteenth century. Probably the Superiors took charge, Father William Hunter, who died in 1723; Father George Thorold, who was on the mission for forty years, the greater part of the time at St. Thomas'; Father Richard Molyneux, 1748, and Father George Hunter, 1778, purchased land, probably for church purposes, from members of the Reeves family; Father Mosley, 1758, was at Newport, and from his description of the long journeys that he was obliged to make on sick calls, Zacchia seems to have been included within the sphere of his labors.

Many of the old Jesuit missionaries having died, and there being no Priests of the Order to replace them during its suppression, Bishop Carroll, in 1792, sent Rev. J. B. David, a Sulpician, to labor on the missions of southern Maryland. He had arrived that year from France, and remained in charge of Bryantown, Waldorf and Mattawoman until 1804. After some time as professor at Georgetown and St. Mary's Seminary at Baltimore, he went with Bishop Flaget to Kentucky, and became Coadjutor Bishop of Bardstown. Bishop Spalding, in the *Sketches of Kentucky,* says of him: "For twelve years he laboured with indefatigable zeal, on this mission, in which he attended to the spiritual wants of three Congregations. He was cheered by the abundant fruits with which God every where blessed his labors." Rev. Robert Angier, O.P., was his successor; his baptismal records run from January 18, 1805, to November 12, 1807, and again from August 19, 1816, to April, 1825. In that year he departed from America, as he told Dr. Queen, to collect funds for his poor mission; he did not return. In the interval between his first and second term as pastor, Bryantown was attended from St. Thomas' by Father John Henry, a Belgian Jesuit; also, for a part of this time, by Father Heath (Verheyan) and J. B. Cary.

Again, in 1825, when, by the departure of Father Angier, Bryantown was left without a Pastor, Father Enoch Fenwick, at the request of Archbishop Marechal, was deputed to take charge of the mission. At a later date also, when Upper Zacchia was attended by the Pastor of Piscataway, Bryantown, from 1856 to 1863, was attached to St. Thomas'; for many years, both places have been independent parishes with resident Pastors. At present two Fathers of the Society reside at the Manor house of St. Thomas'; the Superior generally officiates at the home place, at La Plata and Hill Top, whilst the assistant has charge of Pomfret, Glymont and Indian Head.

There are two myths associated with St. Thomas' to which brief allusion may be made here. One of them regards the existence of a tunnel or underground passage leading to the River for the concealment and escape of the priest, if persecution should wax fierce under penal legislation. Such contrivances were not uncommon in England, when priest-hunters were active. They were never necessary in Maryland, and would have been useless. Excavations were made under the servant's house, and beneath the Residence and Church, when improved heating arrangements were introduced; but, on the testimony of those who superintended and viewed the operations, nothing was discovered that would correspond with a tunnel spacious enough to admit the passage of a man. There was a sewer or drain that led to the side of the hill beyond the grave-yard—only that and nothing more.

The second myth concerns George Washington—that in his last illness Father Neale from Port Tobacco was summoned to Mt. Vernon, and remained closeted for four hours with the illustrious owner—with the inference that the Father of his Country died a Catholic. This story has been industriously propagated in recent years; it cannot be said to have traditional value, as no writer on the life of Washington, no contemporary of Father Neale makes any allusion to it.

Dr. Browne of Rose Hill, near Port Tobacco, was summoned to Mt. Vernon, and this fact with the attending incidents has led to the improbable story about Father Neale.

The first graveyard was near the old Chapel at the Point. Dennis Doyne of Nanjemoy, by his will, dated February 23, 1697, directs "My body to be decently buried at the old Chappell on the West side of Portobacco Creek." In 1725, William Chandler by his will wishes to be buried "at ye old Chappell at Chapel Point." This first cemetery was abandoned shortly after the termination of the Civil War, as the soldiers stationed in the neighborhood had destroyed and desecrated the tombstones, using them as targets for rifle practice. Brother Vorbrinck, towards the end of 1867, was sent from Woodstock to St. Thomas' to superintend the removal of the bodies from the old graveyard; the first intention was to bury the remains in the woods, nearest the cleared ground and the tenant's house, on the north side of the road; but this place was found to be too watery, and the present place on the hill side near the church was chosen.

A mutilated tombstone, which was brought from Chapel Point, and which seems to be the oldest in the present graveyard, has an inscription to the memory of Elizabeth, daughter of Henry Darnall, and wife of Mr. Edward Digges, deceased May 9, 1705. "May she now enjoy Eternal Bliss. AMEN." The cemetery on the hill was opened about the time that the present church was built, and Father Benjamin Roels who died in 1794, was the first Priest buried in the enclosure reserved for the Clergy. There was a tradition amongst the older negroes that Father George Hunter was buried beneath the altar; the record of his death says "buried at St. Thomas' by side of Mr. John Kingdon and Mr. Leonards." It may be that these three Fathers were buried under what is now the sacristy, which prolonged seems to have served as a church before the present church was erected in 1798.

When excavations were made for placing the range in the basement, remains of bodies and portions of coffins were exhumed from the ground at the other side of the Residence, and under the sacristy, but not from beneath the Church.

The Priests of earlier days who finished their course whilst laboring on the Mission, were interred in or near the old church—they sleep in unmarked graves. Reliable data supply the following names and dates:

1702. Matthew Brooks.
1723. William Hunter.
1734. Thomas Leckonby.
1742. George Thorold.
1760. John Kingdon.
1764. Frederick Leonards.
1779. George Hunter.

The Priests' enclosure in the present cemetery contains the following marked graves:

1794. Lewis Benjamin Roels.
1803. Joseph Doyne.
1806. Charles Sewall.
1811. Sylvester Boarman (at Newport).
1813. Henry Pile.
1812. John Rossiter, O.S.A.
1815. John Fenwick, O.P.
1823. Charles Neale (at Mount Carmel).
1823. Henry Verhayen (he was known as Heath).
1837. Francis Neale.
1844. Aloysius Mudd.
1857. Robert D. Woodley.
1864. Samuel Barber.
1883. Bernardin F. Wiget.
1891. Denis O'Kane.
1893. Eugene McSwyney.

Two Lay-Brothers, Patrick McLaughlin (1837), and Michael Farrel (1873), and a Scholastic, Daniel Keating (1879), are also buried in the Priest's enclosure.

LIST OF THE CLERGY WHO HAVE SERVED THE MISSION OF ST. THOMAS'.

(This Catalogue is defective for the earlier years of the Mission; records are wanting. It is believed that the names and dates here given, and gathered from the most reliable sources, may be trusted. The succession of pastors and assistants since the dedication of the Church in 1798, rests upon positive documents and is probably as complete and trustworthy as can be expected.)

1634. P. John Altham (alias Gravener) accompanied Gov. Leonard Calvert on his visit to the "Emperor of Pascatawaye."

1639. P. Andrew White, "The Apostle of Maryland", at Piscataway.

1641. P. White, at Port Tobacco.

1645. Missionaries carried off to Virginia, thence to England.

1649. Grant of St. Thomas' Manor to P. Thomas Copley.

1662. P. Henry Warren (Pelham) first resident pastor at St. Thomas'. It is probable that the mission was visited in preceding years by P. Lawrence Sankey.

1674. P. James Waldgrave is reported to have died at Port Tobacco.

1677. P. Thomas Gavan was sent to Maryland; he lived at St. Thomas' for a time.

1678-1683 P. Michael Forster (Gulick), Sup.

1684-1693. P. Francis Pennington (probably lived at St. Thomas').

1693-1723. P. William Hunter, Sup.

1702. P. Matthew Brooke.

1720. P. George Thorold.

1725-1742. P. George Thorold, Superior until 1735. P. Thorold had served the mission for about forty years, the greater part of the time at St. Thomas', where he died in 1742.

1736-1746. P. Richard Molyneux, Sup.

1738-1741. P. Thomas Poulton.
1745-1749. P. Richard Archbold.
1728-1739. P. Peter Atwood.
1733. P. Robert Harding.
1733-1736. P. Thomas Leckonby.
1736-1737. P. Arnold Livers.
1747-1779. P. George Hunter, Supt.
1749. P. James Beadnall.
1758. P. James Ashby (Middlehurst).
1759-60-64. P. John Kingdon.
1763. P. Joseph Mosley attended Zacchia and Newport for three years.
1764. P. Frederick Leonards.
1780-82-83. P. Ignatius Matthews.
1780-1783. P. John Bolton.
1783. P. Lewis B. Roels.
1783. P. John Boarman.
1784. P. Henry Pile arrived in America, and remained in charge of Newport and Cob Neck until his death in 1813.
1788-1789. P. Leonard Neale.
1789. P. Joseph Doyne, P. Francis Neale.
1791-1793. Rev. Francis Beeston.
1794. P. Lewis B. Roels.
1790. P. Charles Neale arrived with the Carmelite nuns, and was Director at the "Monestery" of Mount Carmel, near Port Tobacco until his death in 1823.
1797-1806. P. Charles Sewall, Sup., until his death in 1806.
1789-90. Joseph Doyne, until his death in 1803.
P. Henry Pile at Newport; P. Charles Neale at Mt. Carmel.
1801. Rev. Germanus Barnaby Bitouzey.
1808-1813. P. John Henry, Sup.
1808. P. Charles Wouters.
1809-1811. P. Sylvester Boarman at Newport where he died January 7, 1811.
1811. P. Charles Neale, P. Henry Pile at Cob Neck.

1813-1817. P. Peter Epinette, Sup.

1812-1816. P. John B. Cary.

1818. P. John B. Cary, Sup. P. Peter Epinette. The account book of P. Francis Neale shows that Rev. Mr. Ryan came July 1, 1817, and that he remained until January 31, 1821; Rev. Robert Angier came August 15, 1816, and remained for two years; Rev. Mr. Mahoney came November 16, 1818, and remained for a year and a half. Rev. John Fenwick, O.P., and Rev. John Rossiter, O.S.A., were at St. Thomas' about this period; they are buried in the graveyard. Mention is made (Diary of P. McElroy, 1817) of Rev. Thomas Flynn, O.S.F., who went from St. Thomas' to Kentucky, and of a Rev. Mr. Chisholm, who, returning to Canada, was succeeded by Rev. Timothy Ryan. In the dearth of members of the Society, these clergymen attended the Mission, by an agreement between Archbishop Leonard Neale and P. John A. Grassi, Sup., S.J.

1819-1837. P. Francis X. Neale, Sup.

1819. P. John B. Cary.

1819-1820. P. William Beschter.

1821-1823. P. Henry Verheven (Heath).

1821-1823. P. John Murphy.

1824-1825. P. Benedict J. Fenwick, P. Peter Walsh.

1824-1835. P. Philip Sacchi (Newport and Cob Neck).

1826-1833. P. Ignatius Combs (Cornwallis Neck and Nanjemoy).

1826-1827. P. Enoch Fenwick (Mount Carmel and Pomfret).

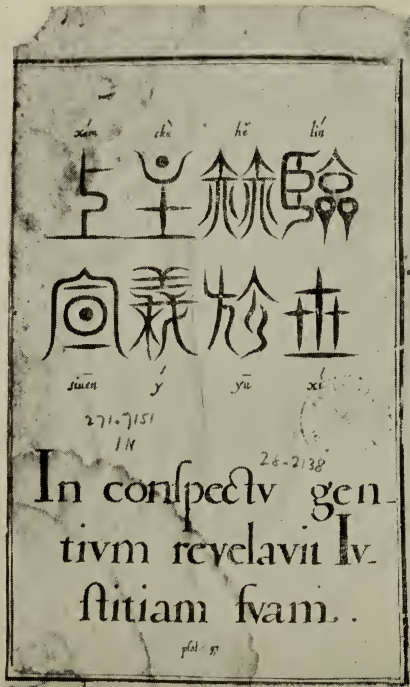
1834-1837. P. William McSherry, first Provincial of Maryland, and his Socius (1834-1835), P. Aloysius Young, resided at St. Thomas'.

1834-1835. P. Matthew Sanders (Pomfret and Cornwallis Neck.)

1836-1837. P. Aloysius Mudd.

1837. P. Thomas Lilly.
1838. P. Aloysius Mudd, Sup. P. Thomas Lilly.
1839-1841. P. Thomas Lilly, Sup. P. Aloysius Mudd.
1842-1843. P. James Moore, Sup. P. Aloysius Mudd.
1844. P. Aloysius Mudd, Sup. P. Peter Kroes.
1845-1847. P. Peter Kroes, assisted by Rev. Walter Moriarty, who died near Newport.
1848. P. James Moore, Sup. P. James Power.
1849-1850. P. James Power, Sup. P. Eugene Vetromile.
1851-1852. P. James Moore, Sup. P. Basil Pacciarini.
1852. P. Eugene Vetromile.
1853. P. John Lynch.
1854-1856. P. Bernardin F. Wiget, Sup. P. Vicinanza.
1854. P. Nicholas Steinbacher.
1855-1856. P. Robert D. Woodley.
1857. P. Robert D. Woodley, Sup. P. Vicinanza. P. Aloysius Roccofort.
1858. P. Thomas Lilly, Sup. P. Vicinanza. P. Leonard Nota.
1859-1864. P. Samuel Barber, Sup. P. Vicinanza.
1859. P. Leonard Nota.
1860-1861. P. Livy Viglante.
1863. P. James Power.
1865. P. John Barrister, Sup. P. Vicinanza.
1866. P. Camillus Vicinanza, Sup. P. Francis McAtee.
1867-1877. P. Francis McAtee, Sup.
1867-1871. P. Vicinanza.
1872-1875. P. John B. Meurer.
1873. P. Bernard Toale.
1875. P. Francis Gubitosi.
1876-1877. P. Bernardin F. Wiget.
1877. P. Denis A. Kelly.
1878. P. John B. DeWolf, Sup. P. B. F. Wiget.
1879-1883. P. Bernardin F. Wiget, Sup.
1879-1881. P. William J. Scanlan, P. Ant. M. Mandalari.

1881. P. William H. Carroll.
1882-1883. PP. Andrew P. Keating, Eugene McSwyney.
1884. P. Andrew P. Keating, Sup. P. McSwyney.
1885-1888. P. Ignatius Renaud, Sup. P. McSwyney.
1886. P. John B. Archambault. P. Matthew McDonald.
1887. P. Thomas W. Wallace.
1888. P. James Wellworth.
1889. P. Rogert W. Brady, Sup. P. McSwyney.
1890. P. Albert R. Peters, Sup. P. McSwyney, P. John B. Meurer.
1891. P. John A. Morgan, Sup. PP. McSwyney and Meurer. P. Dennis O'Kane, Sup. for a short time, died August 21.
1892-1893. P. Patrick J. O'Connell, Sup. PP. McSwyney and Meurer.
1894-1895. P. James T. Gardiner, Sup. P. Meurer.
1894. P. William J. Tynan. P. Henry Rache.
1895-1899. P. John J. Rodock.
1896-97-98. P. John J. Broderick, Sup. P. John J. Rodock.
1896. P. John B. Meurer.
1899. P. John P. M. Schlenter, Sup. P. Joseph Himmel.
1900-1-2. P. Patrick Forhan, Sup.
1900-1901. P. Michael A. Noel.
1902-1903. P. William J. Scanlon.
1902-3-4-5-6. P. John B. Meurer.
1903. P. Patrick H. Brennan, Sup.
1904. P. William J. Scanlon, Sup.
1904-1905. P. John A. Chester.
1905-1906. P. James F. X. Mulvaney, Sup.
1906-7-8. P. Joseph J. Prendergast.
1907-1914. P. William J. Tynan, Sup.
1909. P. M. F. Byrnes. P. Richard Ryan.
1909-1910. P. Joseph H. Hann.
1911-1915.
1915. P. Charles F. Bridges, Sup.



INNOCENTIA VICTRIX

SIVE

Sententia Comitiorum Imperij Sinici

PRO

INNOCENTIA

CHRISTIANÆ RELIGIONIS

Lata Juridicè per Annum 1669.

&

Ivssv R.P. Antonij de Govvea Soc.
IESV, ibidem V. Provincialis

Sinico-Latinè expolita

In Quàm chēu metropoli provinciæ Quàm tùm in Regno Sinarum.

Anno Salvtis Hvmanæ MDCLXXII

INNOCENCE VICTORIOUS *

Title Page

INNOCENCE VICTORIOUS
or
THE SENTENCE OF THE ASSEMBLY
OF THE EMPIRE OF CHINA

in favor of

THE INNOCENCE OF THE
CHRISTIAN RELIGION

Given Juridically in the Year 1669

Explained in Chinese and Latin by order of Rev. Fr. Anthony de Gouvea of the Society of Jesus, Vice-Provincial in Quàm cheu, the metropolis of the province Quàm tum, China, in the year of man's salvation 1671.

FOREWORD

The true facts concerning the Chinese persecutions have already been divulged throughout Europe in the letters and conversations of various individuals. That these facts may be more clearly and authentically recorded, this Chinese-Latin booklet, whose title is "INNOCENCE VICTORIOUS", has been composed. It has been examined and approved by four Fathers of our Society on the Chinese Mission. I, therefore, the hereinafter subscribed, by virtue of the power entrusted to me by Very Reverend Father John Paul Oliva, General of the same Society, do now permit it to be printed.

In testimony thereof I give these letters signed by my hand and safeguarded by the seal of my office.

In Quàm cheu, metropolis of Quàm tum, December 28, 1670.

Antonius de Gouvea.

The envious and impious pagans had accused the heralds of the Gospel in China of ignorance of the astronomical art, of planning rebellion, and of the falsity and depravity of their Religion. But as He Who is Truth itself fought for His own, heaven and

* Translation of a brochure published by our Fathers on the Chinese Mission in 1670. There is an original copy in the Woodstock Library.

heavenly proofs convinced the envious of error and ignorance. The peacefulness everywhere reigning among the neophytes, their innocence and patience, dispelled all suspicion of rebelliousness; truth as well as holiness silenced the calumny that their Religion was a false one and depraved. God Himself being witness, judge, avenger, inflicted direst punishment on the perverse and impious calumniators and judges alike; and in the order and manner we here set down wonderfully demonstrated the innocence and equity of the Cause. In the persons of the very individuals by whom that Cause was condemned, He revealed its justice before the eyes of all China.

Many, indeed, were the crimes perpetrated by the four Tartar nobles who administered the affairs of China with vicarious power while the Emperor was a mere boy; but never did they commit a more grievous crime than when they condemned the most innocent Law of Christ as seditious and evil. God, the Avenger of innocence, however, did not brook the injustice committed, and death, following on disease, snatched one of them, (Soni as he was commonly known), from the judgment and punishment of man, but not from that of God. The Emperor, as soon as he took upon himself the reins of empire in 1667 ordered a second, Sucama by name, to be despatched with all his family. The other two remained for a whole year thereafter not only unpunished, but in the grace and favor of the Prince, whose youth seemed to stand in need of their counsel. This need continued until 1669, when one of these nobles, called Patrocùm and Ngao Pai, overconscious of the great merit of his services to the reigning family, became so proud and insolent as actually to assume not merely the royal dignity, but even its power. A bitter and cruel enemy of the Christian Religion, he finally fell, himself guilty

of stirring up rebellion, and dragged many of his dependents into like, if not equally atrocious, suspicion and ruin.

It was then immediately ordered that whoever had suffered from either of these two nobles should make the fact known, by formal brief, to the Emperor. Christianity had suffered most of all, and its cause was taken up by three Priests of the Society of Jesus, —Louis, Gabriel, and Ferdinand, who by the clear intervention of God had remained at the Court while all the other missioners had been relegated to the furthest of the southern provinces. Most fortunately it happened that, a few months previously, the exceptional knowledge of astronomy for which Ferdinand was distinguished, had reopened that gate to the Gospel which the industry of the Society of Jesus had long before thrown wide, but which had been closed again by the proud Chinese and the envious Mahometans. But now that the errors of the Chinese and of the Mahometans were manifested more clearly than the noonday sun, European astronomy came forth, as it were, from its eclipse of four years, and, restored to its pristine dignity and position, became more and more famous, so many were its students, so high its praise, especially on the part of the Tartars. For this special knowledge not only Ferdinand, but two other Jesuits also, were most welcome and acceptable to the emperor; to him they exposed the whole case, not by written petition, but by word of mouth, openly and in his presence. This was surely a most happy and rare bit of good fortune as God Himself offered them an utterly unexpected opportunity of disposing all things happily, and the attention paid them by their listener as also his kindness gave them hope that the success they desired would come to them. Not content with what they had already done, two days later they laid before the rulers and princes whose

office it was to receive such petitions, a written declaration of the injuries and losses which Christianity had sustained.

LIBELLUS SUPPLEX

"Louis Buglius, Gabriel Magellanius, Ferdinand Verbiest offer their brief and petition. The cause of their supplication is manifold; first and foremost the fraud practiced on the Prince, the violence that drove the innocent to destruction, to the common indignation and offence of God and man. So we implore his Royal Majesty to extinguish the smallest flame of malicious conspiracy that still smolders, and in this way to make known publicly to the world the cause and innocence of John Adam Schal, although he be now dead.

"It is with grief and tears that we three suppliants state that it is now forty-eight years since our fellow citizen, coming from afar, arrived from the West at this Court; that under the reign of the former imperial family of Mim, by Royal Decree he straightway assumed charge of matters astronomical; that later, by the singular favor of the new dynasty (Tartar) he was ordered by a special diploma to continue in the same charge. During twenty years or more, without interruption or contradiction or objection from any person, he computed and observed with accuracy the motions of the heavenly bodies, and their annual changes, and sent due notice of the same throughout the Empire every year in accordance with specific laws.

"This continued until, be it said with shame, he fell into the designing hands of a wretched and villainous schemer, Yâm quam Sien. This fellow had, in the days of the Mim dynasty, been beaten with sticks by order of the Emperor, and had been punished for accusing another with malicious insistancy and falsehood that was without foundation; and yet relying chiefly

on the tyrannical authority of one Patrocùm, he did not hesitate to argue that the European Astronomy led men astray; he was bold enough to call in question the ruling which the preceding Emperor had laid down ten years earlier. Fortunately indeed for us, a session of the Comitia met, and the princes of the first and second order, as well as the presidents and assessors of the regional tribunals were bid to examine again this new method. The European Astronomy was then and there unanimously approved, and soon Ferdinand himself by royal favor and decree took charge again of matters astronomical; and no one thereafter was allowed to enter into controversy on the subject.

"It remains for us now to discuss the Law and Religion of the Lord of the heavens, about Whom your ancient Ludi says: '*He is the supreme and chief Emperor, i.e., Who, descending into these lower regions, manifests His tremendous Majesty, and is Himself Lord and Maker of all things.*'

"In our Western world, indeed, thirty and more kingdoms observe that Law as one family; they have so done for thirteen hundred years as if it were one day. From this one can understand how ancient and how universal is that same Law. That Law existed in China in the day of the King Ván lié, and it is now thirty years or more since the European Doctor Matthew Ricci, upon fixing his abode here, spread the Law among the people by word and writing.

"'The summary of this Christian Law is, to venerate the God of heaven and to love our neighbor; what it teaches besides looks hardly to anything else save this: that we conquer ourselves and observe all the laws of our nature; that we be loyal, especially to the King; obedient and reverent to those who are in authority; that we be moderate and modest;—these are its chief principles. This our Law was from the

very begining so universally esteemed here that nobility and magistracy alike held it to be most dear and prized it highly. Xún chi, the founder of this Imperial family, went often to our houses and to our church; and at the entrance of the latter he ordered a marble monument to be erected, at the royal expense, and as a sign of his benevolence. In accordance with a national custom, he had this document affixed to the doors of the church, to designate the use and purpose of the same: *'The Seat of the Illustrious One Who Pentrates Secrets!'* He honored Adam (Schal) with this new surname: *'The Doctor of the Excellent and Secret Law!'*

"Now if the Christian Religion is false and perverse, how is it that an Emperor so virtuous and wise did not forbid it under sanction most severe? Yet, these facts notwithstanding, because of the charges fabricated by Yâm quam sien the books of the Divine Law were burnt and our buildings destroyed. The same Yâm quam sien adjudged John Adam to be guilty of meditating rebellion, incriminating ourselves and other companions who have come from remote lands and who have spent on land and sea full three years, having travelled some nine thousand miles. We number at the present time in China but twenty; born in the West, but living and dying in the Orient, with what wings are we arrayed, how are we to take advice on rebellion or to occupy the Empire by arms? And yet a tortuous tongue and hidden lying have trumped up imaginary accusations, so efficacious that these twenty newcomers have been sent off to the province of Canton, where they remain in misery, like chained captives, unable to advance or retreat. Though they have been guilty of no crime that would merit the publication of their possessions, yet have their homes been given to others to be inhabited by them, and the places set aside for their burial others have

occupied. We three are therefore more and more moved to complain of such iniquitous procedure. But now that the tyranny of Patrocùm has been openly uncovered, and his temerity has become as clear as the shining sun, we beseech his Royal Majesty to deign to uncover those snares which still lie hid; to settle this cause after a legal examination, so that when once the innocence of the departed minister has been established, he himself, as it were, may proclaim the royal beneficence which he has experienced in life and in death."

They offered this petition and supplication in the eighth year of Cam Hi on the fifth day of the fifth moon in the year of salvation, June 21, 1669. The officials received the petition with an unusual manifestation of good will in our regard, although the President of the Council of Rites, a bitter enemy of the Christian name, did not approve of it. This latter official was all the more bitterly inflamed because he himself was ordered to translate it from Chinese into Tartar, and he saw it distributed among the officials of the first rank, to be read to the Emperor.

The petition was, therefore, read to the Emperor by the uncle of the Empress, the ranking noble among the Colai. Our case, of course, was thoroughly understood by the Prince; he conceded its equity; nevertheless it was his pleasure to have the petition referred to the aforesaid Council of Rites,—that his favor, I believe, might be thus more firm and lasting. The Council of Rites is the third among the six greater Councils of the King; its special function is to pass judgment on matters which pertain to Religion. Yet it has never been known to favor Christianity; in fact, in these later times it has been hostile to it and has done frequent harm to it. The three Fathers were only too aware of this attitude, and when they found out that the matter had been referred to that Council they

were greatly agitated and anxious. There was no time to delay. Ferdinand went again to the Emperor and begged and adjured him with tears to order the case to be tried before another Council. The Emperor yielded and had the case transferred. But the swiftness of the enemies had outrun the favor and kindness of the Emperor. An answer was immediately forthcoming. The iniquitous Council confirmed and defended even more unjustly the adverse sentence passed four years earlier.

THE ANSWER OF THE COUNCIL OF RITES TO THE PETITION OF THE THREE FATHERS

"The President of the Council of Rites, his assessors and other consultors offer their Petition, reverently seeking to know the wishes of His Majesty: I, the King's subject and royal minister, with his other administrators, after taking council have discovered that according to the facts set down in the Petition of Louis Buglius, Gabriel Magellanius and Ferdinand Verbiest, the Law and Religion of the Lord of Heaven existed in China even in the times of Ván lie, who was the Emperor of the former family Mim; that eighty years or more have flown by since Matthew Ricci the European Doctor arrived in the Orient, and having fixed his abode here, began to spread his doctrine, which he explained by pen and tongue. We have discovered also that the summary of the Christian Law is this: to venerate the God of Heaven and to love one's neighbor; and that what the said Law teaches besides amounts to nothing more than this: that we should conquer ourselves and fulfill all the mandates of our nature, i.e., be loyal to the King, obedient to those in authority, strictly observant to them, modest and temperate. Meantime, on investigation, we have also discovered that in the thirteenth year of Xún chí, the former Emperor lately deceased,

in the twelfth moon, we received with all veneration the Royal Edict by which he ordered the President of the Council of Rites in these words: 'To administer this Empire aright it is entirely meet that I direct the hearts of my subjects and teach them correctly, and therefore that I reject all false and distorted doctrines and practices. There are three sects; one proper to the Literati, and two others, each of which worships its idols in its own rite. If all three be considered together, they teach this in common; that men should do what is good, and cast aside what is evil; that they should turn from themselves all that is depraved, and fix their eyes on what is right.

"'But besides these are other sinister and distorted sects that are a source of confusion to the uneducated multitude, sects that aggregate to themselves evil men; that meet in darkness and disperse at dawn. Of these sectaries those of lesser importance set their hearts on gold and give themselves to what is base; but the more powerful release themselves entirely from the obedience that is due the King; they plot seditiously and in secret. Time and again have I used the severest sanction against these, but, against all my hopes, their evil leaders have not been crushed. This condition arises from the fact that there are at court certain sectaries who assist the Emperor, and are patrons of those who under the specious excuse of religious supplication and oblations undertake many hazardous and shameless things,—women as well as men concurring therewith.' Wishing them to obey the unequivocal will of the King, we published a severe prohibition, all the documents of which are in our archives.

"Futhermore, the founder of this new dynasty, the deceased Emperor, honored John Adam with an encomium which was sculptured in stone. Part of the eulogy reads thus: 'While I was walking through my

hunting enclosures, to the north of our palace, I happened to pass through a temple in which I saw the venerable image of a certain Spirit like unto the men of that kingdom. (i.e. Europe. He is speaking here of the image of Christ the Savior.) The form of the temple, its furnishings and ornaments, are all consonant with the usage of that kingdom. The books placed upon a table therein were said to treat of things which refer to the Law of the Son of Heaven. Now John Adam, who entered China some decades ago, keeps that Law perfectly and serves the above mentioned Spirit (in Whose honor he built that temple), winning for himself the praise of distinguished observance of the Law, of integrity and innocence. Plainly he is a man of remarkable constancy of life and morals; in addition he is most laborious and painstaking; in fine, a man of universal eminence'. And much more of a like tenor is said of him.

"We mention too Ferdinand Verbiest and his companions. Being juridically questioned on a certain occasion, they did profess that they admitted men and women to their Law; and this they did by using pure water, washing the foreheads of these postulants with the same, and thus remitting their sins. In addition, as often as the men and women among them who have already embraced the Law commit any crime, in God's place these priests forgive and remit the sin; and of those who are dangerously sick among them they anoint the organs of the five senses, and God unquestionably takes pity on them and forgives their sins. However these same Christians do not burn paper to their dead forebears, (*this is a ridiculous superstition by which those especially who are called Bonzes and who follow the Pythagorean Fables endeavor to aid the spirits of their friends who are detained in the lower regions*) which is manifestly to disregard the law of honoring our parents. Besides we have no clear sign

of the effectiveness of their forgiveness, nor of any special aid or benefit accruing from that Law. It belongs to the sects not included in the three above mentioned. The Christian Law is therefore not a true Law, and it is not expedient to permit it.

"As to what has been contested by the three European men in their Brief: that their books have been burnt, that some of their houses have been destroyed and others given to certain individuals who have been occupying them, that the sites chosen for their interment have been occupied by others, etc.,—we answer that the books which treat of the European Religion, the brass medals, tablets and booklets printed and distributed to spread the same Religion,—these have all been burnt as strictly pertaining to the Christian Religion. In addition, their temple and domicile situated to the west of the Pekin palace were given, by order of the King (*that is, of the four princes already mentioned as vice-Regents of the boy Emperor*) to the two chief heads (*a Tartar and a Chinese*) of the Astronomical College; their second temple, situated to the east of the Royal Palace, was granted to Adam, Louis, Gabriel, and Ferdinand, to be occupied by them; the third temple, situated outside the gate Feù Chîm, was given to the Council of the King for public works; which Council sold it, and the buyer razed it for his own benefit. The other temples outside the Province of Pekin, in obedience to the mandates of the King, we have not yet destroyed, but have ordered that they should be occupied by others. The places chosen for their burial we have not as yet allocated to anyone, but have left them for their use.

"And now with regard to the title prefixed by Royal favor to the doors: '*The Seat of the Illustrious One Who Penetrates Secrets*', together with the other title granted to John Adam, namely '*Doctor of the Excellent and Secret Law*', both said titles have been granted

by the founder of the new dynasty because the holder was so skilled in astronomy, and not in commendation or praise of his Religion; in truth for the very reason that John Adam practised and propagated the Christian Religion was he therefore deprived of his dignity and handed over for punishment to the power of the Criminal Tribunal, (*let Europe hear this truth from the lips of our enemies, and let it congratulate us, who know even in China how to glory in the Cross of Our Lord Jesus Christ, on so glorious a cause of persecution*!) and while deliberation on the punishment was continuing, we ordered the sculptured titles above mentioned to be removed.

"Anent the remaining Europeans, in number more than twenty, as we feared that if they were left here they would spread again their false Law and doctrine, having first consulted his Royal Majesty, we relegated them to the Province of Canton. (*How enviable this lot of ours! Thrice-blessed and happy exile! It has been now of five years duration, but with such a cause for banishment, a decade of years would be no less happy!*)

"With regard to the three Royal Ministers, Tûm qui Kí, (*This man, in the three provinces which he has administered as Protex has been singularly favorable to the Christian cause, and has gone to some expense in building houses consecrated to God*), and the teachers Hiù cum cem, Hiù chi cién and others,—all these, either because they have contributed monies for the building of temples, or because they have embraced the Law itself, or because they have written the proemium of the Brief concerning the propagation of the Christian Religion, about which we have spoken—we have judged to be guilty and so deprived them of public dignity; and there is no reason why these matters should be made the subject of further investigation, for only after accurate examination were the sentences

passed; and the process of the whole case is to be found in our archives. However it is but just that all things should have been exposed as a whole, and the sentence of your Majesty made patent."

Thus they decreed, after vainly concocting many plans which could never be realized. For even the Emperor, or certainly his private and Supreme Council (which is made up of Colai) straightway understood that such deceitful subterfuges of these judges and such monstrous fables against the Christian name have no other purpose than to cloud the mind of the young Prince. With an empty, vain appearance of equity they hide behind a smoke screen the extreme injustice of former times and judges; meantime they are not aware that they sin thus not only against him who now rules, but also against Xunchium, his father, founder of the Tartar dynasty, as long as they continue to treat as guilty of false and perverse doctrine those men, one of whom the son placed once more at the head of the department of Astronomy with so singular a manifestation of honor and benevolence, another of whom received the rarest encomium from the father. And be it remembered that this encomium was given not for his astronomical skill alone, but much more for his religious observance, his praiseworthy constancy, the innocence and integrity of his life, and finally for the excellence of that very Divine Law which the word *Kiáo* in that connection signifies beyond all controversy, just as that other word "su" means master or teacher, and carries with it permission to have hearers or disciples. Were all things else wanting, the seven words of the King alone, prefixed to the monument of praise already mentioned, namely, *a monument cut into marble by the Royal authority for the temple of the Lord of the Heavens,* these words alone should more than sufficiently defend and commend that divine Law. And yet blind and impious men

bring forth to prove the depravity of that most innocent Law nothing except the neglect of one superstition which the school of Chinese Literati in the express terms *cò siás* calls absurd and ridiculous.

The blindness of these truly stubborn men was a cause of wonder; and the wonder was all the greater that with their own eyes they saw the punishment inflicted on all those who three years before had, in the two commissions of Rites and Crimes, handled the cause of Christianity with such gross injustice and violence; for every man of them, except the one who is now President, was despoiled of his dignities. It is true that they were punished precisely as being guilty under this charge; but guilty indeed they were, and punished by the just and sacred judgment of an avenging God. These men have been succeeded by others, it seems, who err with their predecessors and are inconsistent with themselves.

But the Emperor, trusting more to the equity of our case and to the tears of Ferdinand than to the perpetrators of such impious calumnies and so perverted a judgment, ordered our case to be transferred at once from the Commission of Rites to the Commission of the Realm. The words of the edict are grave; and it deliberately begins with that name which those counselors had with malicious design passed over, the name of that schemer Yâm quam sien, who was the engineer of the whole fraud and crime.

THE DECREE OF THE EMPEROR BY WHICH OUR CAUSE IS TRANSFERRED FOR EXAMINATION TO THE COMMISSION OF THE REALM

"During the preceding months Yâm quam sien has been already condemned in a like court as being guilty of a grave crime, (*and to be punished by decapitation, although this punishment was condoned by an unjust and violent sentence, not of the Emperor, but of two*

noblemen, Patrocùm and Erpicum, who at that time held power) on account of an accusation he had made at one time against John Adam; for which accusation by judicial process a number of men (*namely five Christian Mandarins of the Astronomical College*) were condemned to be decapitated and to suffer other punishments. But as it is now publicly asserted that this alleged crime and condemnation of John Adam grew out of calumnious enmity, how can it be other than wrong not to examine the whole case clearly, to find whether the facts be as stated. Therefore I order the Prince President of the Parliament, and the other Princes of the Royal Family, likewise the Presidents, Tartar and Chinese, of our Councils, as well as the Censors of our Realm, to convoke a meeting in due legal form, and to examine again all things accurately, and then to inform me of the results." (*Thus far the Emperor.*)

This solemn assembly was convoked six times; and it is usually called together only for matters of the gravest importance. The three members of the Society of Jesus were present, by order, three times. In the second convocation there was a sharp and bitter clash with the impious Yâm quam sien, chief administrator of the persecution. The charge of which he had persistently accused them, viz. the infamous crime of rebellion, as well as the spreading of a false religion, was most magnificiently refuted; so much so that the Princes and chief Tartars in great indignation passed sentence that the base calumniator should be put in prison. The Chinese judges, however, dissented; the Emperor was straightway consulted by means of messengers; and as he assented, the guilty one was to have been bound there and then by the Tartars, in sight of all.

The whole matter would thus have been settled, had not fraud intervened; for as the meeting which fol-

lowed immediately upon this had passed several salutary statutes in our regard, the above mentioned President of the Council which was so opposed to Christ and us, as he was also, in describing the acts of the meeting to the Emperor, destroyed our case by the fraudulent substitution of a single vowel. But the Emperor, suspecting, I believe, some deceit, ordered again and again that meetings be held to discuss anew what appeared to be less clearly stated. Our Fathers assisted at the first sessions, and fought valiantly for Christian liberty and innocence. What success these Fathers had may be seen from the Decree of the Commission. The President was, shortly afterwards, deprived of all his dignity.

THE JUDGMENT OF THE COMMISSION

"I, the high President of the Commission (*this is the first Prince of the Royal blood, who is also wonderfully sympathetic to us and to the Christian cause*) and the other judges in union with me, having been duly summoned in obedience to the present mandate of our Emperor, have met together and have again instituted our inquiries and consultations. We have discovered that by means of falsely devised crimes and misdeameanors, the impious scoundrel Yâm quam sien has charged the Christian Religion with being false and depraved. This Religion was on that occasion rejected and forbidden by public decree of the three Councils to which the four chief ministers subscribed in the name of the Emperor.

"Now we are perfectly aware that the Christian Religion contains nothing depraved, nothing that would lead to public defection or perturbance. Thus it is but right to decree that to those who follow the Christion Religion it be allowed to profess the same freely according to their ancient rite; in such a way, however, that they be forbidden to hold large gatherings;

to spread broadcast the above mentioned booklet on the propagation of that religion, as well as brazen medals (*so as to give no occasion for renewing the calumny and suspicion of fostering revolution in secret, of which we had been juridically absolved.*) John Adam's title (with which Xún Chí the Emperor had honored him), namely, '*Doctor of the Excellent and Secret Law*', shall be restored to him.

"And let the Council of the Magistrates (*this is the first of the six Royal Councils, and its special function is to regulate magistracies and to take cognizance of their cases*) take care that to the same there be restored his ancient degrees and dignities. (*And this though he be dead; according to an old established custom of the nation, which obtains even after death, once innocence has been established.*) Likewise, regarding Hiu cum cem and others (*about twelve of the chief personages had been deprived of their dignity because of obeying the Christian Law*) let it be ordered in the said Council that an inquisition be set in motion, to find out what public offices they once held, and to restore to each his erstwhile dignity.

"The temple and domicile (of the Society of Jesus) situated outside the Palace gate called feù chîm shall be restored together with the price at which the property was sold (*by the Royal Quaestor, and then destroyed by the buyer*) and with adjacent ground, to Ferdinand and his companions.

"Let this mandate be given to the Supreme Governor of the Provinces Quàm tum and Quàm si, as well as to the Viceroy of the former Province,—to send some of the Ministers to bring back to this Palace the five and twenty Europeans who have been driven to the said Province; and when they shall have arrived here let the Council of Rites seek the good pleasure of his Majesty. Futhermore let the Council of the Magistrates see to it that upon the Mandarins Li Cù Pe and

others (*those four, namely, who had belonged to the College of Astronomy, but who had been deprived of their public offices, their fortunes and their lives*) be bestowed, each according to his degree, that benevolence of the King which is usually paid to the dead; that their children and brethren be recalled from exile and that those among them who have formerly held some dignity have the same restored to them.

"In the supposition that the case of Yâm quam sien be brought up again, for he it was who made the ruling in the iniquitous Adam affair, the fact is that the Emperor himself examined the errors of which this man was guilty (*in various questions touching Astronomy, of which he had control as Prefect; but his errors were left unpunished because of the authority of his Patron*) and deprived him immediately of his magistracy, intending to use for the future the work of Ferdinand as administrator and curator of the Astronomical department.

"From this one may gather that the same Yâm quam sien while exercising his power by means of lies and calumnies, really acted on the authority and power of the Prefect Ngás Pái (Patrocùm); who had also advised him to act in this manner. This then is the plain truth;—Yâm quam sien, with the backing of a crowd of wicked and rebellious men, drove innocent men to destruction by fraud and calumny. This same person by his own authority tore down and destroyed the altar and marble monument in the Temple of the Lord of Heaven, though such a violation had been forbidden by the King's command. This being the case, since the eight heads of accusation had sprung from the hate and temerity with which Yâm quam sien had harmed certain men, and as he had likewise spread the above mentioned calumnies, he was condemned to decapitation, his wife and children to be driven into exile in Tartary." (*Thus far the committee.*)

And what else could anyone expect now, who considered the foregoing with attention, but that the Prince would immediately subscribe to such patent equity and justice. The case itself and the whole procedure demanded this. But he wished only that Christian innocence should conquer; he did not yet wish it to triumph (though that would have been but just).

THE EMPEROR'S ANSWER AND DECREE

"It behooved me at this time to subscribe to your judgments and to condemn Yâm quam sien to death. But when I took into consideration the man's advanced age (*for that ancient of evil days was now more than seventy years old*) I allowed my clemency and mildness to sway me; so I absolve him from the sentence of death and his wife and children from the punishment of exile. (*But God did not absolve him; for after a few months the vile calumniator died of a cruel and pestilential disease.*) It is not necessary to have those five and twenty Europeans brought to the Court. With regard to the Christian religion (except as referring to Ferdinand and the others to whom it is lawful to exercise that rite hereafter as before), as we fear that temples may perhaps be again built in this Province of Pekin and in others for the spread of that religion, I order the decree forbidding it to be expedited. I approve and ratify all else that you contended for." (*Concerning the innocence of the Christian law; so that Chinese who are already Christians may persevere lawfully in their ancient rite, that they may recover their erstwhile liberties, and whatever ancient honors and faculties they may have lost because of the Christian Religion.*)

Straightway all these laws were put into execution, exiles were recalled, goods restored, etc. This sentence did not fulfill our hopes; for we hoped (and not

rashly) for the best. Yet it must be acknowledged that we did get, by this sentence, something we had never been able to obtain in the most prosperous times, and what for eighty years we had longed for with the most ardent desire; namely the confirmation of the innocence of the Christian Law by the weightiest testimony of the Imperial Commission of the Emperor himself. As a result, when this sentence was promulgated by Royal Diploma throughout the whole of China, the neophytes did not lose heart, (as Ours feared at first) but on the contrary the sentence gave courage to the downhearted. And the Religion which in former times had been hated and contemned by not a few heathens, on account of the calumnies of earlier days began to be held in honor as soon as this sentence was heard. The reason why our hopes and desires were not fully realized was the fear injected into the minds of the still youthful Prince by one or two of his Consultors, who were more politic than they should have been. But man never was and never shall be counsel against the Lord. He began; He will finish. So does His all wise, all-powerful Goodness bid us hope; nay more, he who himself erred, namely, the Emperor, penitent in a way for his credulous fear and frailty, after a short time consoled Ferdinand, and bade him hope for better things. For he had been examining the matter more closely, curious to know how Ours were affected by the prohibition against propagating the Christian Religion; and he soon knew for certain that it was as if a cruel wound had been inflicted on them. Wishing to strengthen, as soon as possible, the hope he had raised in their hearts, he sent two courtiers to our house and had it announced to Ours on their knees (this is according to the usual custom of receiving whatever his Majesty intimates to the Chinese) that what they had asked seemed just and equitable, and should be, even then, approved. But that everything might proceed in more orderly and

stable fashion, they were directed to offer another petition, as was customary. Weight was added to these words by the added fact that the same Prince, three days before, wished to be shown the Apology and Summary of the Christian Doctrine, which Ours had drawn up in two volumes. Even though we have in this whole matter, bitter and powerful adversaries (with the favor of the King of Kings) the Innocence which has conquered will shortly triumph beyond doubt. Meantime, a no small earnest of human favor and human hope, besides what has already been mentioned, has been the extraordinary honor, and expense met from the Royal Treasury, with which the Emperor ordered the celebration of the memory and funeral commemoration of Father Adam Schal. Yet this latter is the very man who three years before had been haled from tribunal to tribunal, loaded with calumny and injury; whom these four noblemen, albeit hostile and unjust, had absolved, first from the dire death sentence to which calumnious superstition (if I may so speak) had condemned him, as guilty of rebellion, and for which that unlucky day, the funeral day of the infant King, had been designated. Secondly they absolved him from the crime itself, when in the name of the Emperor they declared: "To exercise judiciary observations and choice of times is not the proper function of the one who is Chief of the Astronomical Department." The Imperial Commission, as we have seen, had also freed the same man from any crime in another accusation, a far more glorious one, of propagating the Christian Law; inasmuch as they declared that that Law was without wrong. Finally the Prince himself, the Chinese and the Tartars, bestowed upon the deceased man such high praise and favor as is not usually conferred upon any save the first among those who have deserved well of the Empire.

The Emperor, wishing funeral honors to be paid to the memory of John Adam, once his Minister of the first order,[1] and the head of the Astronomical Department, spoke as follows:

"To spend, with the greatest diligence, all one's powers of soul and body to do service and homage to the Prince and to further public utility;—this was the glory, and the illustrious work of this my minister, who in word and work, like that other Chu Co Leám gained the same renown." [2]

"As I am now filled with commiseration for the dead, and wish to return some reward and honor for his merits, this is my principal duty and favor as a Prince.

"You came to this place, John Adam, from the ends of the West, and as you were well versed in Astronomy, and an expert in the same, the administration of astronomical matters was entrusted to you, and you were furthermore decorated with that title of honor '*Doctor of the Excellent and Secret Law*'; when of a sudden you entered in death upon that long journey away from us. I feel this death of yours extremely, and about to confer upon you a benefit usually bestowed upon the dead, I appointed one of my royal ministers to extend funeral honors to you in my name.

"Ah! Ah! You leave to us immortal fame and the glory of your name. Do you now receive, we pray, this remuneration, whatsoever it be, of that constant fidelity with which, forgetful of self, you consecrated

[1] Orders of Chinese dignity are nine; the first is the highest, and hence given to but few.

[2] This Colaus, who, though dead, is here brought to life, was a man of spotless integrity and fidelity; most zealous for the public weal, and second to none of those whom China lauds. The Emperor Chao Lie, on his deathbed, in the year of Christ 223, left him to his son and heir as counselor, teacher and father, but with this understanding,—that he seize the crown and rule, setting the son aside if he did not follow his counsels. He flourished in the time of the reigning dynasty Heù Hán, sixth in order of the Imperial families.

yourself at all times entirely to the public weal. And as you can sense the thoughts that prompt my heart, you are able also to come and receive what we offer you."

In this way, then, those four preachers of the most innocent Christian Law,—Adam, Louis, Gabriel and Ferdinand, (besides the other twenty-six,—four of the holy family of St. Dominic, one of the seraphic family of St. Francis, the rest of our least Society) innocent themselves as is their Law, having suffered many grave trials and calumnies in the Pekin Court, more than others have these four been honored in the same Palace. And this has been the wish, not so much of the Chinese King, as of Him in Whose Hand are the hearts of all Kings, Who as He could, also wished to illustrate the innocence of His immaculate Law at once by the contumely and the honor of the innocent ones. This has happened all the more admirably, the more sweetly, strongly and becomingly (so to speak) to the genius of the Chinese.

A recent proof, no less important, of that royal good will so inclined in favor of our cause, and undoubtedly known to most of the magistrates, consists in this, that the prohibition or more truly the suspension of the propagation of the Christian Religion was promulgated as a matter of political policy, and to allay certain fears, since as a matter of fact that religion was propagated, and the number of Christians, with new accessions every day, was happily increased in this and in other provinces, even at the Royal Court, without any prohibition or investigation.

Two months after the above account was printed, while we remained in the gravest doubt, and hoping for victory as a reward of our most recent efforts and trials, finally, in the month of March of this year 1671, we were informed by private and public announcements that the long awaited permission to return to

our former churches and missions had been granted by the Emperor. It was more than a year since the Pekin Jesuits had written their Brief and Petition, which had been repeatedly corrected (on the advice of good and prudent friends of ours) and was so worded and reasoned as to be admirably suited to the genius of both Chinese and Tartars; thus did they suppliantly beg for that favor and permission.

But although the usual and almost necessary means of presenting a petition was to have it offered by the hands of the President of the Council of Rites, he could never be prevailed upon to do so. Ours, therefore, had to use another means. Under the patronage of the Emperor's uncle, who was also first Minister of the Empire, as also of the Prince of the Royal family who was President of the preceding Commission, they finally succeeded in having the book accepted by another magistracy (commonly called Tum Chím Su) and thus it came into the hands of the Prince. Many litterati make up this latter magistracy, which is of the third order. They are rightly called masters of petitions, for it is their office to receive the Books of Petition, to discuss them, and if the requests are just and equitable, to present them to the Colai and to the Prince.

LIBELLUS SUPPLEX

"We, Louis Buglius, Gabriel Magellanius, Ferdinand Verbiest, and others of your subjects who have come out of the West, with all reverence suppliantly inform Your Majesty concerning matters which refer to your munificence, for which it would be exceedingly difficult for us to return due thanks.

"We your subjects look with admiration upon, and in very deed, experience your Imperial Majesty's great perspicacity, prudence, and mildness, which is now ever one and the same as it has always been, as was

evident of late when the judicial process, in which Yâm quam sien falsely accused John Adam Schall of crime, was examined. The whole case was, by your order, discussed accurately and in detail, in lawfully convoked assemblies, by the Prince President of the Council and by other princes and nobles of the Royal family, by the Presidents of your Councils and by the Censors of the Empire. Then indeed to those who had been deprived of their public offices were their former dignities given back. Those who had been driven into exile were restored to their homeland. To the dead was paid due honor. Their children are in the enjoyment of the gifts of your humaneness, clemency and munificence (as they now possess the fortunes and dignities of their forebears.) Nothing, in fine, was so humble, nothing so mean, as not to feel the sunshine and warmth of your kindness.

"Alone of all, Antonius (*de S. Maria, of the Order of St. Francis who was first to be taken to court in the time of the persecution, and to obtain the first place, which according to the style of the Curia, the dead always received, in the Royal Catalogus*), and more than twenty other European priests have been detained like prisoners for a long time in the Province of Canton. These, our companions, are ever in our mind's eye; many of them have reached their seventieth or eightieth year. More than ten astronomers, specialists in the sixteen years of Xún Chí, were, by his order, called to China after the Council of Rites, whose Acts are still extant, had discovered the Emperor's will. Moreover, we your subjects from our earliest years have given up all human cares and devoted ourselves to religious discipline. We drew life from Europe, yet are we finishing it in China, and that for a hundred years from the time of the family Taiming up to the present day. It was clearly known to the dead Emperor (your father) that the Divine

Law was free from all stain and vice; for which reason in his kindness he granted us a temple; he decreed that a title be affixed to its doors, and a eulogy be cut into its marble. His sacred Majesty came frequently to our temple, and he allowed us and the rest of our companions to dwell in the temples, to busy ourselves with divine worship and in the pursuit of virtue.

"We beseech your Majesty, therefore, as suppliants, to pour down upon us that well known unending beneficence of yours. We beseech you, remembering the hardship of Anthony and the rest who were without all fault, to deign to permit the same liberty enjoyed in the time of the deceased Emperor; that it be allowed to those who are in health and strength of years to go back to their own homes and temples; to the aged and the infirm to go to the places destined for their sepulture. Thus will that humanity and kindness with which (your father) the founder of the ruling Family was wont to treat and encourage foreigners be perpetuated by you.. In this way whatever of life may remain to all of us your subjects will be wholly the gift of your virtue, which has, as it were, called us back to life.

"Again we come as suppliants to you, begging your wisdom to dwell upon these matters we have just proposed to you, imploring you to order that they be put into execution. We had indeed exposed all these things in writing in a like way to the Council of Rites, but we were never able to get them to refer the matter for us to your Majesty. So we have drawn our (book of) Petition ourselves, thus giving you full information, and we now await your Majesty's pleasure.

"Your subjects from the far West

"Buglius, Magellanius, Verbiest.

The ninth year of the Ruler Cam Hi, the twentieth day of the eleventh month."

The Emperor accepted the petition, and having had it read before the Council of the Colai, sent it, as was usual, to the Council of Rites.

THE MANDATE OF THE EMPEROR

Promulgated on the twenty-eighth of the same month and year.

"Let the Council of Rites consider singly all the points contained in this Petition, discuss them accurately, and then inform us."

Of course it was necessary for his Counselors to obey this mandate, though they were unwilling; yet from the two consultations which are here subjoined it will be seen with what pertinacity and design politicians worked against the royal will, which was so inclined to favor us, and against the old freedom of embracing the Divine Law.

FIRST CONSULT AND ANSWER OF THE COUNCIL OF RITES

"We of the Council of Rites, subjects of your Majesty, having instituted a common consultation, have investigated the matters exposed to your Majesty by Buglius and his companions; namely, that Antony and other men, more than twenty in number, have been to all purpose imprisoned for a long time in the Province of Canton; and of these many are septuagenarians or octogenarians; that they supplicate your Majesty to pour out on them the well-known endless and munificent kindness of yours, and to be mindful of the trials of Anthony and his companions, who are without fault. They beg that it may be lawful for those who are in health and vigor to return to their temples, and for those who are old to betake themselves to the places destined for their burial. Having investigated these points, we discovered that shortly after we had made our mind known to your Majesty an edict was promulgated which signified that it was not necessary that Anthony and the other twenty-five men should be brought back to the court. As regards

the Christian Religion (except in the case of Ferdinand and the others, to whom it will be lawful to exercise the same as they did before) since your Majesty feared lest outside, in this province and in others, temples might perhaps be built and that Religion be fostered, added decrees were promulgated severely forbidding the same. In all veneration we obeyed that order. And now should Anthony and the others be bidden to return singly to their temples, we also fear lest in the course of time they should build temples, and again draw Christians to them. At all events the matter is at least uncertain. Wherefore the proposals made by your Majesty anent Anthony and the others should not again be made a matter for discussion. However we shall proceed reverently in accordance with the mandate."

(Now it is certain that the Emperor did not command that they whom he had declared to be innocent, when they had been ejected from their homes, should languish in exile, which seems to be your idea.)

SECOND CONSULT AND ANSWER OF THE SAME COURT

"Having discussed the matter again we discovered that the sentence of the former Commissioners proposed to your Majesty was that their former dignity should be restored to those who had been deprived of the same; that the exiles should be restored to their homeland, and that the usual acts of piety should be shown to the dead. (*From this it is clear, even from the testimony of men bitterly averse to us, that the Commission of the Empire was pleased to have us recalled to Pekin for this purpose,—that we should be dismissed thence with greater honor and authority to our former churches and missions, without any prohibition against spreading the divine Law.*)

"But as your Majesty then answered that you feared

lest perhaps in this and in other provinces temples should again be built by them, and the people should embrace that Law, and as you again severely prohibited the same, we also think that it is not expedient that these individuals should return to their temples. Nevertheless, as these same men shall be deprived of the common condonation of their crimes, and of favors, if they be detained longer in the Province of Canton, and because more than ten are said to be expert in Astronomy, all of them can be conveniently called to this Court to remain with Ferdinand.

"The eighteenth day of the twelfth month."

This is a somewhat milder sentence, yet, no less than the first one, against liberty and the promulgation of the Divine Law. Although nothing better could be hoped for from that body of counselors, by whom it is said no sect or religion has ever been approved as legitimate during the period of this Monarchy save the one called Jû Kiáo, which is made up of litterati and magistrates, nevertheless many princes of the Empire, presidents and senators of this very Council have often very zealously favored other sects on their own private superstition.

Now the sect Jû Kiáo is sufficiently in agreement with the reason and law of this nation, and seems to have long appeared as safe from harm from the first days of the Monarchy (as far as we can gather from the oldest books and documents of the nation) until with the lapse of time they who were its special advocates began to be depraved. Finally they became imbued with so many errors and superstitions that at the present time although the Codices preserve it to us, many of the Litterati boast of only the name, and a certain cloudy likeness of the cult. And of course the fact that they so constantly stand out against the Law of grace is less a cause of wonder since they have ceased to obey the law of the nation.

In addition the Chinese and Tartars have their own private reasons inciting them to oppose us. The Chinese are filled with envy and jealousy at seeing themselves not merely equalled but even surpassed by those whom they called barbarous and uncultured; while the light of the Gospel shows them, against their will, their defects, and makes it plain how tenuous was the light of their ancient philosophy. They praise this philosophy in their mounting pride, but defile it with their errors and vices. On the other hand unceasing fears and suspicion agitate the Tartars. This suspicion and these fears arise from the paucity of their numbers and their consciousness that they are holding the ruling power by force. They hold it, too, in such a way as to deem nothing more politically incautious or alien to prudence than that foreigners, masters of a strange foreign Law, should be scattered through the cities and provinces. And some Chinese exaggerate these fears and anxieties with malice and cunning, not for the sake of the common welfare, but that the hearts of the barbaric and credulous conqueror may be more bitterly turned against us. Superstition and the worship of demons alienate the minds of many from us (and they hide this face with marvellous dissimulation, whenever they have to give judgment according to law), for they are bitter over the fact that the Christian Religion detests and despises the divinities which they worship with so much superstition, and even teaches that these same are demons condemned to the eternal pains of hell.

For these and other reasons, when these two senatorial consults were before the Supreme Council, the fight against us and against our petitions was so ferocious that it was announced by a friend to three of Ours that the young prince could no longer stand out against the confirmed opinions of so many and such prominent men. For it was absolutely certain that all three Colai, themselves Chinese, were openly

against us and against all our endeavors. In consequence it is really remarkable that the good Prince should have withstood them,—and this we attribute to God's own power,—and have allowed, such clear witness to our innocence, that we return to our church, though not with all the liberty that is our right.

THE EMPEROR'S WILL AND SENTENCE

"According to what has been signified to us by Louis Buglius and his companions, Anthony and the others (among whom are many more than seventy years of age) have been for a long while detained in the Province of Canton through no fault of theirs. We therefore order that of these, those who are skilled in astronomy should come to the Court and live with Ferdinand; those who are not so skilled may return to their temples. But besides the exercise of virtue and of other acts of divine worship proper to their religion, we do not permit anyone in this or in other provinces to embrace that Law, and we furthermore order that the former prohibition remain in force."

Two and a half months have elapsed since this decree in our case was promulgated; court letters to the Governor of Canton were drawn up, according to custom, by the two Royal Councils of Rites and the Military, ordering the execution of the sentence. Our petition was repeated in the aforesaid letters most faithfully; then were given the names of our European priests, and of the provinces in which we have temples consecrated to God. And it is worthy of notice that whereas a like enumeration, with great fidelity, of the temples in our former petition gave great offence when presented a short while before, now while our innocence is being proclaimed, the judges themselves repeat in our favor the same enumeration of provinces and temples in this order:

"While with all reverence we obeyed the King's mandate, we discovered that in preceding years there

lived in the churches of the Province of Xan Tum Antony de Santa Maria* (*a Spaniard*), John Valat (*a Frenchman*), Michael Trigault* (*a Belgian*), Christian Herdtrich (*an Austrian*). In the churches of the Province of Nân Kim were Emmanuel Georgius (*a Portuguese*), John Dominic Gabiani (*a Piedmontese*), Francis Brancati* (*a Sicilian*), James le Faure (*a Frenchman*), Felician Pachecus (*a Portuguese,*) Philip Couplet (*a Flandro-Belgian*). In the churches of the Province of Hu Quam was James Motel (*a Frenchman*). In the churches of the Province of Kiam Si Peter Cancuari (*a Genoese*), Adrian Grelon (*a Frenchman*), Prosper Intorcetta (*a Sicilian*). In the Province of Che Kiam Humbert Augeri (*a Frenchman*), Dominic Navarreta (*a Spaniard*), Philip Leonardi (*a Spaniard*), *Dominic Sarpetri* (*a Sicilian*). In the churches of the Province of Fo Kién Anthony de Gouvea (*a Portuguese*), Ignatius à Costa* (*a Portuguese*). In the churches of the Province of Xèn Si, Francis de Ferrariis (*a Piedmontese*), Claude Motel (*a Frenchman*). In the churches of Quàm Tum Stanislaus Torreus (*a Roman*) and Andrew Lubelli (*a Neapolitan*)."

Besides these things was reported what the Councilors had determined on, and what the Emperor himself with the supreme Council of Colai had decreed; finally the letters were closed with the following clause:

"When this Royal Decree was made known to our Curia with all due reverence, it became our duty to expedite official letters to the supreme Governor of Canton, who on reading them was to examine with all diligence how many among these men are highly skilled in Astronomy; to see to it that they are brought to the Court with all external honors that belong to their science; to take means that those who are less skilled

* These four died during the Canton exile.

are able to return to their churches and temples in their respective provinces. We therefore pass over here all the acts and course of this Case. But the Governor of that Province will not think it too burdensome to weigh all things and to execute with all reverence the Emperor's good pleasure." (*Thus far the Council.*)

It was furthermore allowed, beyond all our expectations, to choose freely those who were to go to the Court, nor were we obliged to send more than two. This was of course to the very great benefit of Christianity in the present immense need of missionaries. Meantime we prepared for the homeward journeys, varying in distances; for some it was a matter of two hundred, for others of four hundred, and for many of five hundred leagues.

Those who went to the Court travelled at the expense of the King, receiving the singular honors which the governors of towns, cities and provinces paid them according to custom. And as letters have been sent to the Prefects of other provinces on the above matters there is no doubt that long before we return to our churches they will have been vacated, with the help of the King's ministers, against our return. This Ours in Pekin have told us to expect.

That in the meantime it has been forbidden the natives to embrace of the Law of Christ does not overwhelm us with anxiety, for as a matter of fact there is no prohibition against the perseverance of those who have already embraced it; and especially because men of gravity and prudence, among whom are some pagans, assert with confidence that the prohibition was decreed merely for the sake of appearances. Moreover, how in the world can an edict which seriously and categorically affirms that the said Law of Christ is innocent, and that we who profess and promulgate it are also innocent, forbid the very things it commends. Again, if after the interdict promulgated in

1670 for the first time, in that very year, at the court, and even in the sight of the Prince, three thousand were gained for Christ (as we heard from letters from Ours in that place) what may we not hope for in regions remote for the court?

Nevertheless in the future moderation, prudence and singular vigilance will be necessary. For we have reason to fear that because of a slight mistake, or the error of overhastiness and too fervent zeal on the part of those who though not yet in the country seek an entrance into the mission field, or on the part of those who will meet again their spiritual children after an absence of six years, Christianity will be sorely imperilled and even more seriously than at present. The doors which are now only bronze as regards Europeans in that event might become adamantine and forever closed. This would be to the unfortunate loss of souls for whom Christ died, and no less injurious to the divine Name; while impious suspicion and calumny which up to this time have been extinguished, or at least buried in the hearts of some, may break forth again, which may God forbid, into a fiercer fire than before. On the other hand we have reason to hope not only for the liberty which we had before, but for a peace and happiness that will rival that of Constantine's time. But we must rely on God's help; we must join the prudent charity of the Apostle of the Gentiles, who became all things to all men, to the meekness and patience of Christ Jesus, whose Innocence, pressed down by the weight of others' sins, and placed on the Cross, conquered and triumphed so gloriously, and will forever triumph.

A. M. D. G.

A THOUSAND MILES IN A CANOE

By Alexander Roland, S.J.

Missionary travel with its inevitable experiences and adventures, great and small, becomes a matter of routine to the veteran, but to a novice at the work, the role of companion on a thousand-mile canoe trip to the Indians of Northern Canada provides thrills and impressions aplenty. The following is a summary of Father Joseph Couture's semi-annual visit to his Catholic Indians, compiled from a hasty diary where the doings of each day were faithfuly recorded.

June the 6th, 1930, saw us quit the train at Lake Savant Station, about one hundred and twenty-five miles north of Port Arthur, Ontario. We hired a team to cart our baggage as far as the first trickle of water. The rough ride broke a seat in the canoe and caused our gasoline tanks to leak. This minor damage was repaired at our first camping ground, but patching was, we found out, to be one of the ordinary events of our trip.

Our first day was bright, but chill, and we were not bothered by insects, our mortal enemies of the future. It was glorious to be in the wilds for a change. No more roar of crowded city streets, no dust,—just the quiet, red-gold sun to watch us at the close of day, as we knelt by the small camp-fire to say Ojibway prayers and sing Indian songs. Snug in heavy eiderdowns, caressed by the pine-scented air that swept through our little tent, open to the moonlight, we were soon fast asleep, enjoying the perfect rest that only forest and stream can bestow. So far so good.

Our canoe was nineteen feet long, four feet wide and four feet deep. It carried in all a weight of twenty-five hundred pounds. There were, besides the guides

and ourselves, the provisions for our two months journey: three hundred and eighty pounds of gasoline, our engine, tool-box, iron kitchen-box, axes, guns, ammunition, fishing-rods, poles, paddles, two tents, a tarpaulin, ground-sheets, pack-sacks for each of us; handbags, raincoats, jackets, a haversack and a number of Ojibway hymn-books, as well as trinkets of various kinds, to be distributed to the Indians. Truly, it was a formidable array of equipment.

Luckily, we had good men with us. Joe habitually carried two hundred and fifty pounds of gasoline and a hundred and fifty-pound box on top of that. David carried three hundred pounds, and Father Couture, two hundred and fifty pounds. My load was a mere fraction of theirs. These hardened men of the North can carry phenomenal loads with the head-strap. One stocky fellow, Xavier, trotted twenty-five yards with seven hundred pounds of flour.

We motored through the calm waters of Lake Chivelston in comfort. Then we threw everything on shore, and portaged, canoe and all, about three-quarters of a mile. I carried my pack-sack, the big canvas tent, a kit-bag and the small, outboard motor. "That feels fine!" I said, "Give me something else." "No, that's all. Go!'" replied David, "Miwe,—Madjan!"

I followed a small beaten track through the bush for about seventy-five yards, when my neck began to ache. "So," I muttered, "now I know where the picnic ends." Each attempted shift of my tump-line (head-strap) brought sharper pains. Meanwhile the small of my back complained of the stooping position, the buckles of my pack-sack seemed to be wearing holes in my flesh, while the perspiration streamed from my brow. I was then obliged to hold my head-strap from slipping backwards and forward on my sweat-soaked forehead. Both hands thus occupied, I was defenceless against the mosquitoes that wrought havoc with my city-man's flesh and patience. By repeatedly saying, "Just a few

more steps before you quit," I managed to finish the portage, where I threw myself down and hugged Mother Earth. After a little, I drank, then went back for two more trips.

Our portaging over, we re-embarked and with humming engine crossed Lake Harris in forty minutes. Then another quarter of a mile portage followed by dinner in a shower of rain. With this process repeated, the last mile and a half being partly up hill and partly in muskeg, we finished our day's work. When the last lap was done, even the stalwart Father Couture, a man moulded by the Creator for these missions, stretched out with the Indians on a carpet of moss. As for myself, hours previously I should have been content to have left this world of burdens.

Day by day we moved onward. Arrived at Lake Eagle we beheld a monument of still-existing pagan superstition. In a clearing on the bank, the skeleton of a bear's head was perched upon a high, slender pole which had been peeled in broad strips. It is a pagan practice to reverence bears, possibly because of their resemblance, when skinned, to human beings.

Thus, rising early and retiring late, paddling, poling, portaging, tracking, walking in the water through bush, swamp and muskeg, constantly plagued by mosquitoes and black flees, we wended our toilsome way to our first mission, at Lake St. Joseph.

We came to a fine rock shore. Here was a family, the best of Catholics, standing in the heavy rain, waiting to welcome us. Shaking hands warmly, with a "Bojo, Bojo, Bojo", they took our baggage ashore, put up our tents and furnished us with a supply of dry wood. Quite a number of families from the nearby shores had assembled at Lake St. Joseph, during the week, awaiting the priest's arrival. Some had travelled a good two hundred miles to assist at the mission.

The next morning, attiring ourselves in religious garb once more, we erected our altar in the tent.

During Mass Father Couture gave a sermon in Ojibway and the Indians chanted hymns written specially for them in syllabic language. The syllables are each represented by a special character. Some of the Indians here can read their language in ordinary characters, thus, "Od ijinikasowining Weossimind" means "In the name of the Father."

After Mass, still more Indians came. It was edifying to watch two squaws with six tiny children, paddling swiftly and dextrously into the teeth of dangerous waves. At ten o'clock came Catechism, mainly for the children, though all were welcome. For an hour and a half Father sat on a box near the altar, instructing the tiny tots.

Two hours of the afternoon were taken up with practice in singing. This is an enjoyable occupation for the Indians, affording, at the same time, religious instruction. The hymns, once learned, are sung at home during the winter evenings. From 6 A. M. until 11 P. M. our tent was a sort of reception booth. Every imaginable purpose brings the Indians to the Missionary. One woman was so anxious to have her music-box blessed that she appeared on the scene as we were about to make ready for bed. Another arrived with a baby suffering from a cold. "Could the Father do anyting for it? Was it serious?"

The evening witnessed the busiest time of all. Some forty Catholics trooped into the tent at the sound of the bell. The men sat in a circle, the women squatted humbly in the rear. After about fifteen minutes things became settled and the sermon began, despite the distractions furnished by an unruly papoose. The talk was a long one, dealing with the difference between Christians and pagans, and the men sat back on their heels, mute and attentive, taking in every word. In the Lake St. Joseph region there are some six hundred pagans. As the missionaries have come here only in

recent years, even the present small number of Catholics is very encouraging. During our brief stay of six days, eleven converts were received.

Before our evening service had finished, we heard, from far away, the deep "Boom, Boom, Boom", of the big pow-wow kettle-drums. The pagans, wishing to entice our people away, were holding a grand dance where there would be the proverbial feasting and oratory.

At dusk, the ominous word was circulated that the "Amanissokan", or Wild Indian, was abroad. The hushed dread of something mysterious and unknown settled on the camps. The women were particularly timorous. Probably sentiments of fear had passed down the generations since the awful days of the Iroquois raids and slaughter. At any rate, wild Indians from the extreme North are supposed to travel unseen, and are liable to appropriate whatever may strike their fancy. Our guide, David, recounted how when once travelling upstream, some Indians passed on the farther side of an island and vanished. Their disappearance could not be explained. David's companions hunted for tracks on the muddy shore and only by chance found wet footmarks on a fallen tree. The strangers, in their anxiety to avoid an encounter, had stepped into the water, lifted their canoe and its contents and carried it bodily far into the bush. However, what gave rise to the whispered "Amanissokan" in our camps, may not have been of great moment. Someone had thrown a stone at Patrick, and Ambrose Mikonaoh, braving the ancient and superstitious dread, slipped off his shoes to investigate. He heard running, but saw no one.

After all the services and sermons of the second day we had a grand confession night. Father Couture was hearing until almost 11.30. When he stepped into the dark night, he said to me in a low voice, the simple words, "Beautiful souls!" These Indians were indeed

a cause of consolation. They had been more recently evangelized than any other group, yet have displayed wonderfully solid faith. Father visits them during the winter also, and they seem to advance by leaps and bounds, even in his absence. The first missionaries to preach the Gospel at Lake St. Joseph were almost discouraged because the Indians were the poorest and the worst in the land. Now, however, even the Hudson Bay "Post" men, not of our faith, have the highest esteem for the missionaries because of the good morals of our Catholics. Father Désautels, S.J., another missionary, when on a recent visit, was astounded at their progress in so short a while. "Why, now they are *real Catholics!*" he exclaimed.

These people are devoted to their priest and to their religion. They pleaded pitifully for a resident priest, and the reply of one old man to the answer that there were not enough, was, "Well, there *should* be enough priests." That their devotion is really solid is proven by the innocence and purity of their lives. In all these Northern missions there is not one example of a violation of the Church's law concerning the matrimonial union.

The morning of the general Communion saw every adult at the Holy Table. After lengthy prayers of thanksgiving, our joyous neophytes partook, on this one great occasion, of the bounty of the priest. Each had some tea, (the cups had to be passed around since there were only three), a goodly slice of David's bannock and a little lard. All were then treated to Joe's cigarettes, even the squaws indulging. It was a merry party.

We thus passed six happy days at the Mission, and then bade a touching farewell. As I shook hands with David Ogidik, I though of the old historic, noble type of Indian. Surely here was the good breed of the unsullied North. David Ogidik was a fine big chap with a massive frame. His chin was strong, and his jaw-

bone large at the joint. A pleasant smile lighted up his broad handsome face. There was deep emotion under the calm surface of his smiling features as he bade us adieu. The others likewise were saddened at our departure, and standing, waved us out into the big lake.

We soon entered the Albany river, which flows its six hundred and ten mile course from Lake St. Joseph to James Bay. The river, which is broad and strong, drops on an average of three feet to a mile, and consists of nothing but lakes and rapids. Or rather, this is the impression one receives while covering the first three hundred and twenty miles. The river then runs through a clay belt, and the lake and rapids vanish as the clay banks begin to rise up from the water's edge. From one hundred yards to a mile beyond the steep banks, which at times become precipices one hundred feet high, one will encounter an ocean of muskeg. For hundreds of miles there is nothing but floating islands, the water not being able to seep through the clay. This is the home of the wild water-folk. Toward the mouth of the river the clay banks begin gradually to fail, flattening out to nothing as the Albany flows into James Bay. Into this grand river, bordered with a wealth of forest growth, we glided with a current of four to six miles an hour aiding our speed.

At Lake Attikokiwan (the wigwam of the Caribou) we saw a dog, which followed us for a couple of days. The Indians allow these beasts to run wild during the summer, and the dogs, liking company or anxious to steal food, follow the traveller and slink about his camp at night. Further down, at Lake Otoskonigama, which is merely an elbow in the Albany, we passed near the grave of a pagan. The pagans dress their dead in the best garments available, and wrap the corpse in birch bark as a protection against scavenger birds, and place it on a high rack built on four

poles. Beside the dead are deposited his weapons and other possessions, such as a teapot or a drum, and precious offerings. Protestants too sometimes bury their dead in a similar fashion. We travelled days without seeing signs of humanity. However, one night two men approached us, saying to Father Couture: "Do you like sturgeon?" which is the Indian manner of saying, "Will you trade some of your groceries for a sturgeon?" Besides other food, they took away some rolled oats in a small pail, which we were to call for on our way. The next morning we moored at their camp on an island in Lake Wabos, (rabbit), which takes its name after a famous medicine-man. To the accompaniment of a dog-chorus we shook hands. There was a rack for drying moosemeat and fish, a number of canoes, and five tents. In the summer many families frequently gather for mutual aid in hunting, but in this case the relatives had assembled to see the common grandmother die. The old woman lay under a lean-to, conscious but her emanciated frame was shaken by the throes of a death-tolling cough. We silently prayed that she might desire baptism, but though Father Couture talked to her a long while in a subdued voice, we had to see her die in paganism.

Later that day we said good-bye, for a couple of weeks, to the Albany River, and turned north to Lake Eabamad. The number of Indians at this lake is six hundred. This includes those at Lake Attawapiscat, which is sixty miles, (as the crow flies), still further north. These lakes are frequently named after their Hudson Bay Co. posts, "Eabamad" and "Attawapiscat" lakes being called "Fort Hope" and "Lansdowne" respectively. There was a large group of men gathered around the "Gigitowigamik", (the council house). They saw us coming a mile away, and waved the flag. Near the post of the Revillon Frères, we have our only church in these Northern missions. Here the faithful are well-instructed. They

can sing half a dozen Masses, and understand the different services. They do not need to be instructed at great length in fundamental devotions.

Sunday evening, June 22nd, we had the grandest storm I have witnessed. Despite the wind, blowing hard from the East, big banks of black clouds were coming up against it. Suddenly the wind changed from East to West. The Indians got excited. They ran and shouted in and out of the tents, talking fast, shouting to one another, no one listening, and all laughing. I never saw such a scene of merriment in apparent confusion and peril. They dragged their canoes up, overturned them, or used them as protection at the wigwam door-flaps. Some drove in stakes and tightened ropes, others enjoyed the fun. Then came the hail. Hail? No, balls of ice.—It stormed rain, wind, lightning, thunder and hail. Down came the lumps of ice like pigeon-eggs, bouncing four feet from the ground. Our huge canoe was hurled a yard into the air, over and over till it landed against a tent-post. Another rolled along the ground more than the length of the church. One family had no real tent, only a shelter. They rushed a sick woman to another tent, and their shelter was demolished. All their blankets and paraphernalia were scattered and wet through and through. Another tent went down. The inmates were exposed to the heavy bullets of hail. The poor women with their children tried to seize a piece of canvas to cover themselves. The men stood up and tried to protect them. The storm had hardly blown the worst of its course when they were up and about, all wet, chatting furiously, and laughing again.—What a happy race!—Some had taken shelter in the church, but it was almost as bad there. Father Couture was hearing confessions when glass and hail came whizzing in, driven right across the interior of the church, one piece nearly clipping off Father Couture's nose.

Our guides then quitted us for a week. David de-

sired to meet his daughter, who was to arrive back from school, at Ombabika. When three and a half days had elapsed at Fort Hope, we took new guides, and went north to Attawapiscat. Kitchi Antoine, or "big" or "senior" Antonio Moniens, who is the most well-to-do Indian in these Northern missions, insisted on guiding and banqueting us up to Attawapiscat. He is most exemplary, clean, exact and methodical in his habits. No particle of rubbish is permitted to remain around his home. He is just as particular about his person. He had not returned to his quarters at Attawapiscat half an hour, when we remarked that he had removed his travelling clothes. Coming into his tent for supper, there was a basin of water, soap, and a towel ready for us. He quite proudly brought forth, at our first meal at Attawpiscat, a new set of enamel tableware. He told Father Couture that he had purchased these especially for the long hoped-for day when the priest might visit his home. Before coming to Attawapiscat, however, Indians portaging for the Hudson Bay Co. travelled almost abreast of us near Lake Wawiiegamak (round). Two of these portagers transported about 2000 lbs. of supplies from one Hudson Bay Co. Post to another. They take short quick steps, travelling 6 miles an hour without jogging their burden, the unevenness of the road being overcome by the loose-jointed manner in which they fling their knees and legs. When one load has been portaged they run back for more. They rise between three and four o'clock in the morning, eat nothing, (except a slice of bannock), before ten or eleven o'clock at night, merely drinking tea three times during the day. Their day is taken up with the most arduous labour, and yet they make such haste that they passed us, and we were travelling light at this time. We, likewise, were not losing time. Being guests we ate and slept as our guides did. We had only five hours of rest, and tea and bannock consti-

tuted our meals till we camped at night. The bannock was burnt on upper and lower sides and about as heavy as soap in the center.

Home life at Attawapiscat Lake was peculiar. One wigwam, made of poles and bark or canvas, provided the fire-place for some five families, each of these having a canvas tent opening into this common wigwam. They enjoy life in peace and happiness within their small circle of acquaintances. Never once have I seen an Indian ill-tempered or impatient. Though these people are remote from civilization, yet they are remarkably intelligent. Alex Symo, who knew not even "Yes" or "No" in English, proved his intellectual keenness. I made him repeat words from an English book, and in a short time, here and there he was able to associate conventional print with strange sounds, succeeding in saying the word when I indicated it.

When the mission was finished at Lake Attawapiscat, and all our belongings had been arranged in the canoe, Alex Symo came to Father Couture. "Father," —he hesitated,—"I'm thinking of getting married." Father Couture was surprised that Alex had not mentioned this sooner, but understood. "Very well, get your squaw." But Alex replied, "All right,—I'll ask her." He had not yet proposed, but he soon returned with his wife-to-be.

Our own guides met us again at Fort Hope. We had passed eight days in these last two missions. Not long after we had once more started running with the waters of the Albany, we passed the mouth of the Waboswekon River (rabbit-skin coat), which our men had taken on their trip to Ombabika. From then on, we laboured every night by flashlight on our engine. We broke our shaft-casing and had to use blocks of wood and bell-wire to hold it in place. Later our shaft split, and that also was doctored in a most skillful manner. The shaft then became worn, and we patched it with a piece of a tool.

We shot the "Frenchman's Rapids", one of the most dangerous on the Albany. Father Couture and I sat still, feeling safe, as we knew that a successful run through rapids, for Indians, is not accomplished by good luck, but by skill. David and Joe stood, wielding huge paddles. They worked like fury without a word, except for a delighted yelp from Joe as we shot between two jutting rocks, that seemed to lean towards us. Then we zig-zagged across the river and bounded through high white waves that threatened to swamp us.

So far we had made fifty-three portages during our nineteen days of actual travelling, but at Martin's Falls portages ceased. Martin's Fall was the site of an historic Hudson Bay Co. post, but today not a soul lives within miles. Here the portages, rapids and lakes end, and clay banks begin. Forty miles below, we came to Ogoki. We camped for another mission. The eighty Catholics here have a touch of Cree blood, and they did not prove as susceptible to the missionary's influence as are those of the Ojibways in all the other missions.

Despite the fact that the Catholics here are in the majority, though they are far less numerous than those at either of the two last missions, they run greater risk of perversion because they may more easily approach the White man's civilization.

We went to within one hundred and fifty miles of James Bay, then turned south off the Albany, going up the English River, which is called the Kinogami at the upper end. We might have stayed on the Kinogami till we reached Father Couture's residence at Longlac, but branched onto the Pagwa River, and terminated our canoeing at the railway track, where Father Couture ministered to another small group of Indians. And oh! were we not glad to partake of the delightful hospitality of a good French-Canadian family!

Obituary

FATHER BENEDICT GULDNER, S. J.

Father Guldner was born on March 10, 1845, at Bous, a town on the river Saar, in the extreme western part of Prussia. His classical studies were made in the Gymnasium of Trier, (Treves). At the age of twenty he came to this country, and in the following year he applied, at Fordham, for admission into the Society.

New York, at that time, belonged to the Canada Mission of the Province of Champagne, and the novitiate of the Mission was at Sault au Récollet, near Montreal. Here, then, on March 25, 1866, young Benedict Guldner began his career as a Jesuit, a career that was to continue for more than sixty-one years.

After his novitiate at the Sault under Father Saché he made a year's juniorate at Quebec. There followed five years of teaching at Montreal, Fordham and Buffalo. He began his philosophy at Woodstock in September, 1874, but remained here only a year. He finished his studies at Laval, in France, where he was ordained on September 19, 1878, at the beginning of his third year of theology. It may be worth mentioning that he studied under the two Schiffinis; Blasius was his professor of philosophy at Woodstock, and Sanchez taught him theology at Laval.

In 1880, having finished his fourth year of theology, he returned to America. But during his absence New York had been separated from Canada, and joined to the old Maryland Province, to form the new Province of Maryland-New York. So the young priest was sent to Georgetown to teach philosophy. After three

years here he went to Frederick for his third year of probation under Father Perron.

From the end of his tertianship in 1884 until his assignment to Philadelphia in 1907 twenty-three years elapsed. This time may be divided into four periods: three of six years each, and one of five years. The first period he spent at Woodstock, teaching philosophy for four, and theology for two years. He was professor of rhetoric during the next six years, at Frederick, Cleveland, and Baltimore. In 1896 he returned to Woodstock where for another six years he was professor of dogma. For the next five years he taught philosophy for the most part, in various colleges of the Province.

As professor of philosophy and theology, Father Guldner was remarkable for his clarity. He had a clear mind, and was able to perceive what was essential in any question, and what was merely accidental. Having a firm grasp of the matter, he made no attempt to impress his pupils with his erudition, but bent his energies to the work of giving an explanation that his hearers could understand. His mastery of English and Latin made him avoid that involved style by which a teacher often obscures what he labors to make clear.

In the beginning of his career his manner in the classroom was not without defects. An industrious worker himself, he had little patience with idlers; nor did he always make sufficient allowance for those who were slow to understand. But the passing years made him more considerate.

In 1907 he went to Philadelphia to teach philosophy. He was now sixty-two years old, and each year the drudgery of the classroom was becoming more burdensome. He had asked to be relieved of the duty of teaching and in 1908 he was appointed spiritual father to the community and operarius in the church.

Now began his great work as spiritual director of

priests. The clergy of Philadelphia soon recognized his ability. They found in him a wide and exact knowledge of theology, a remarkable prudence in practical affairs and a sympathetic understanding of their difficulties. Many of the older priests became his personal friends. Their esteem of him was shown by the great number who attended the celebration of his golden jubilee on May 25, 1916. On that occasion dinner was served in the College auditorium, as the community refectory was altogether too small. Still more striking is the fact that when Father Guldner was in Baltimore for some months in 1918, several of the Philadelphia priests went over regularly to have the benefit of his direction.

Towards the end of 1926 it was evident that his health was failing, and at times he complained of extreme weakness. He was compelled to give up the singing of late Masses. He had always been willing to take the funeral Masses, and the late Mass on Sunday, leaving the younger fathers free for their duties in the parish or the college.

In June, 1927, two of Father Guldner's close friends, Father Siegfried and Father Donnelly, were seriously ill. On June 10, Father Guldner visited Father Donnelly at Misericordia Hospital. On Saturday he received word of Father Donnelly's death. Early on Sunday morning Father Guldner was stricken with paralysis. He was removed to St. Joseph's Hospital where he died on June 19th. His friend, Father Siegfried had died on June 14th.

Father Guldner was buried from the Gesu on Wednesday, June 22. The church was filled with his penitents and friends, and a very large number of priests assisted at the office of the dead.

Father Guldner was a man of varied attainments. He was a learned theologian and philosopher, and also an accomplished linguist and a lover of good literature. He spoke English fluently, and wrote it with some

degree of elegance. His French was equally good. German was his native tongue. He had taught Latin and Greek for years. Even in the beginning of his religious life his gift for languages was noticed. In his first year of philosophy he had charge of the Greek academy, and during his five years at Laval the German academy was under his direction.

He was at one time editor of the WOODSTOCK LETTERS. He also wrote for the same publication, for the *Messenger of the Sacred Heart,* and for the *Katholische Volkszeitung* of Baltimore. Several of the articles in the *Catholic Encyclopedia* are from his pen. He was interested in the history of the Church in America, and was an active member of the American Catholic Historical Society.

In his natural disposition Father Guldner was cheerful, kind and affable. In addition he was remarkably simple and straightforward, and an enemy to all sham and pretence. These qualities made him a pleasant companion at recreation, and drew to his confessional those in need of consolation.

Having used his natural gifts and his acquired knowledge for the salvation of souls, he left this life to receive his reward from God whom he had served so long and so faithfully.

R. I. P.

FATHER FRANCIS A. TONDORF, S.J.

At eight o'clock on the morning of November 29, 1929, Father Francis A. Tondorf was found dead in his room. On account of his special permission to say Mass very early in the morning he was not missed till sometime after his usual hour for breakfast. The body was still warm and he was conditionally anointed, but when the doctor came about 8:15 o'clock he

judged that death had occurred an hour or two before, due to a heart attack. For several years Father had been ailing in one way or another, and a few days before his death he had had a cold—but he had so far recovered that he was outside the house the day before he died, and was at the regular community dinner the same evening, apparently in the best of spirits. It would seem that he had arisen early to say Mass, but after dressing he probably felt too ill and threw himself on his bed. He was in his sixtieth year having been born in Boston on July 17, 1870. He entered the Society at Frederick on August 14, 1888; was ordained a priest at Woodstock in 1904; made his tertianship at Poughkeepsie, and pronounced his final vows August 15, 1907. His regency was spent at Loyola, Baltimore, during two years of which he attend Johns Hopkins University for courses in Mathematics and Physics. He was at Georgetown from 1904 until his death.

The following notice of Father Tondorf's death was sent out by the Associated Press:

"Washington, Nov. 29 (AP)—Father Francis A. Tondorf was found dead in his room at Georgetown University today beside a desk on which there were two opened volumes on earth disturbances, a field in which he was one of the recognized authorities of the world.

"Father Tondorf, for years director of the University's Seismological Observatory, had been suffering recently from high blood pressure, and a heart attack was believed to have caused his death. He was fifty-nine years of age. Assigned to the study of earthquakes by the Superior of his order, the Society of Jesus, as a young man, Father Tondorf continued at the work after he had shown particular aptitude. At the time of the Japanese earthquake in 1923 scientists generally knew his ability but this disaster brought it sharply to the attention of the public.

"Hours before the cables began to quiver with the news of the catastrophe, Father Tondorf had given the Associated Press the news that there had been strong earth tremors about 6,000 miles from Washington and that Japan was probably near the center of the zone. More than twelve hours had passed and the news agencies had carried no word of the disturbance.

" 'Oh, you'll hear from it eventually', Father Tondorf said, 'for this one was a 'whopper'.'

'Within three hours the news began to come from Japan and the story of death and destruction continued for days.

"One of the sharpest quakes ever recorded in the United States, Father Tondorf said, was that in Charleston, South Carolina, in 1886, when 'The earth billowed like swells in the sea.'

"In addition to his specialty, seismology, Father Tondorf was a keen student of physics, pathology and biology and headed the Department of Physiology in the Georgetown School of Medicine. He was a frequent contributor to scientific periodicals and was a member of a number of scientific societies. He was a native of Boston."

One who knew Father Tondorf from his earliest years in the Society remarked in him even as a young scholastic those traits or qualities that characterized his life and his work throughout, and were probably best known by Ours who were associated with him in his last conspicuous years at Georgetown. His piety was childlike, and his devotion to the Blessed Mother of God was most tender and confiding. He showed that mark of all great souls, an almost boyish spirit of simplicity. This made him at times the object of playful banter and innocent practical jokes, but he was always able, after the first surprise, to join in the laugh; and that contagious laugh he kept to the end of his life. It helped him to retain his happy

spirit through many a spell of illness, through many a period of nerve-racking work.

His love for children made one think that he was blessed with something of the spirit of a Vincent de Paul or a Don Bosco. He found in them a reflection of his own childlike simplicity, and he attracted them to himself that he might draw them the closer to their Divine Lover, Christ.

No one could help being impressed by his laboriousness. This was seen in the novice, in the junior and through all those long years of preparation for the priesthood and his life-work. The secret of all his successes in all that he did for God and the Church, for science and religion, was, next to the favor of heaven, *improbus labor*—tireless, unremitting hard work. He had no extraordinary talent, as he himself confessed when comparing his work in astronomy and seismology with that of others more gifted and brilliant; but he made up for any such deficiency by constant and untiring application to study and research. Severe headaches developed early in his career of study; but he plodded on and used, to the best advantage, every moment of time that he was free from them. Hence his proficiency in Latin prose and verse; his skill as a lapidarist, which was frequently brought into requisition. No less did he love mathematics which served him so well in the teaching of physics and the allied sciences for many years, until he was placed in charge first of the Georgetown Observatory and finally of the Seismological Station of which he was practically the founder. Tribute will also be paid to his work in biology and in physiology at the Medical School of Georgetown University. But through all these various and absorbing duties he somehow could always find time to assist and advise all who applied to him or whom he found to be in need of coaching and special encouragement. In fact, next to his love of work we might well place kindness

and helpfulness as his outstanding characteristic virtue. His numberless deeds of charity to the poor, his kind and cheering visits to the sick and afflicted in Washington and wherever he might find them, his generous sacrifice of time and self whenever he could do a kindly turn, is a story that will probably never be written, but it is not unknown to God's Angels. He was unselfish almost to a fault, and many a trip both in this country and abroad did he forego simply out of devotion to his work at home.

Many messages of sympathy were received by Reverend Father Rector. Dr. R. J. Alfaro, recently made President of Panama, in his letter of condolence speaks of Father Tondorf as "a much admired and beloved friend." The Minister of Guatemala, Dr. Adrian Recinos, writes to express the deep sorrow felt in his country at the loss of a benefactor who by his experience and scientific knowledge had often been of assistance to Guatemala. The Director General of the Pan American Union, Dr. L. S. Rowe, declares that the death of Father Tondorf "will be mourned by the entire scientific world." Dr. W. H. Wilmer, of Johns Hopkins, says: "He was a myriad minded man and his scientific achievements could only be equalled by his greatness of heart and his beauty of character." Monsignor Ryan, Rector of the Catholic University of America, writes:

"Dear Father Nevils:

I have learned with sincere regret of the death of Father Tondorf and hasten to offer you, in my own name and in that of the University, our sympathies and condolences in this great loss. Father Tondorf was a fine example of what a Catholic scientist ought to be. His influence was widespread. Only the other day I heard a physician speak in the highest terms of his personal influence upon him. His death will

be a great loss to the Society and to Georgetown University, and we share in your grief at this time.

Sincerely yours in Christ,

JAMES H. RYAN,
Rector."

A beautiful letter of sympathy was received from Brother Philip, President of St. John's College, Washington, who refers affectionately to Father Tondorf's influence over the Christian Brothers at their novitiate at Ammendale when he was extraordinary confessor there many years. Messages were received from Dr. R. S. Patton, Director of the U. S. Coast and Geodetic Survey, from N. H. Heck, Chief of the Division of Terrestrial Magnetism and Seismology, U. S. Department of Commerce, also from Mr. Ernest A. Hodgson, Seismologist, of the Department of Interior, Ottawa, Canada. The National Geographic Society sent a large floral tribute, and their President and Vice-President were present at the funeral. Cablegrams and telegrams were received from many of the Georgetown Alumni. The esteemed and beloved late Rector of St. Xavier's, Cincinnati, Father F. H. Brockman, S. J., writes:

"Dear Father Nevils:

St. Xavier College mourns with you the death of Father Tondorf. Georgetown has lost an earnest and beloved professor, and the science of Seismology one of its leading exponents. The scientific world has been deprived of one of its ablest leaders. Father Tondorf's ability was unusual. His work in Seismology will remain one of the memorable facts of scientific progress in our country. He shed luster on the whole Jesuit Order.

Scientific research did not weaken his religious nature but deepened it. My recollection of him in the scholasticate in St. Louis and by later contacts at Georgetown will be the brilliance of his mind and his

great kindness to everyone. He kept throughout his scientific career a continual charity to the poor.

Your brother in Christ,

H. F. BROCKMAN, S.J."

Father McClellan, of Woodstock, immediately upon receiving word of Father Tondorf's death wrote: "You will need no assurance that I was shocked and grieved by the news of Father Tondorf's death this morning. Although his learning was so far beyond my own grasp, he was one of those willing and generous co-operators in every good work which, as I feel, all of us ought to be in one another's respect; and especially during the past six or seven years, a few occasions on which I profited much by his help, and he, perhaps a little by mine, had gradually created a personal friendship between us which made it always a pleasure to see him during my occasional visits to Georgetown, and which will also make me feel his absence keenly hereafter. How much the poor of your neighborhood will miss him, and most of all the children of the poor, only they themselves would be able to say."

We close with Very Rev. Father Provincial's note to Father Rector:

"Dear Father Rector:

P. C.

Your telegram was a terrible shock to me. I feel Father Tondorf's death as that of a very special friend and I grieve also for the loss of one who has done so much to assist the prestige of Georgetown and has been an inspiration to others to promote God's glory by persevering scientific drudgery which to many may seem useless. May God reward him. There will be many a little child as well as grave old scientist who will mourn his loss.

Devotedly in Dno,

EDWARD C. PHILLIPS, S.J."

R. I. P.

VARIA

From the Eternal City

Death of Father Alisiardi, Confessor to the Holy Father

On Monday, July 6th, at the residence of the Gesu on the Via degli Astalli, after an illness lasting only eight days, died Father Celestino Alisiardi, S.J., confessor to the Holy Father.

He was stricken during the celebration of Mass on the morning of the Feast of Sts. Peter and Paul and was forced to take to bed. Notice of his illness was given immediately to His Holiness whose wish it was to be kept continually informed of the progress of the malady. He repeatedly bestowed upon his beloved confessor the Apostolic Benediction.

Strengthened by this viaticum of the Papal Blessing Father Alisiardi expired peacefully in the presence of Mons. Confalonieri, of the Father Superior of the house and others of his brethren.

Father Alisiardi was born in Cuneo eighty-four years ago. He entered the Society as a priest and poured out the zeal of his youthful soul in the assiduous exercise of the ministry. Extraordinary prudence, deep piety and intelligent discernment attracted to him very many souls seeking spiritual direction.

A large number of personages of high standing both in the ecclesiastical and civil world drew upon the rich treasures of his long experience, his perception of things spiritual and his solid piety.

Giovanni Papini on the Society of Jesus

"The Church is like a farflung army, which must every day reorganize its legions. Among the Orders which do battle under the high command of Rome is the Society of Jesus, that stalwart vanguard, which knows how to harmonize the changing exigencies of a new day with the stability and security which is the glory of the old. The Society of Jesus is a picked corps, not of soldiers, but of officers. For her work she demands the fealty of fighters who are full-panoplied in doctrine, and who have the unfaltering hearts of apostles. The hate which is hurled against the Society of Jesus by apostate sons and enemies of the Church of Christ is an indirect proof of the divine favor which enshrouds her, of her rank and her high calling. She will have only brave hearts, for it is the brave alone who know how to suffer that they may one day be glad in Christ Jesus; and to serve that they may one day reign."

Ai Nostri Amici, Luglio 1931.

A. M. D. G.

Other Countries

AUSTRALIA

Independent Vice-Province

On Easter Sunday of this year the Mission of Australia was, by decree of Very Reverend Father General, erected into an independent vice-province. The decree follows:

The Mission of Australia, first undertaken by the Austrian Province in the year 1848, has so developed and increased during the past sixty years under the diligent and active care of the Irish Province that independence has at last become possible for it. It has its own novitiate at Sydney, five flourishing colleges, eight residences situated in the chief cities of Australia, especially in the south, and the regional seminary at Melbourne, which their Lordships, the Bishops of that ecclesiastical province have recently entrusted to the Society.

Wherefore, having heard the petitions both of the Mission itself and of the whole Irish Province, which requested it of us by the general voice of the Fathers assembled in the last Provincial Congregation, we gave the matter long and deep consideration; and having consulted the Fathers Assistant, who were unanimous in their approval, we, by the authority bestowed on us by the Constitutions and Apostolic Letters of the Society, humbly beseeching the divine assistance, decree in our Lord the following:

1) We separate the Australian Mission from the Irish Province and set it up as an independent Vice-province, to be called the Vice-province of Australia, with all the rights, powers, and duties appropriate to

an independent vice-province according to the Institute of the Society.

2) The territory of the new Vice-province embraces all Australia, with all the houses of the Society therein, either at present or in the future, and their property.

3) As regards members, the new Vice-province is to consider as assigned to itself as many subjects of the Irish Province as were born in Australia, and all besides of the same Irish Province who are now in Australia under conditions of a permanent nature. Members of other provinces, who had been attached to the Australian Mission, will similarly remain attached to the Vice-province of Australia. The Irish Province, however, animated as it is by the true spirit of our holy Father St. Ignatius and only eager to promote God's service, affirms its readiness to help the new Vice-province, even for some years to come, especially by supplying it with useful members from time to time.

4) Finally, in proof of their grateful remembrance and of their common bond of love, all the members who formerly constituted the whole Irish Province, are to continue to offer for one another the ordinary suffrages for the dead, even when the separation has been accomplished.

This decree of Ours is to be read at table in all the houses of the Irish Province on the coming feast of the Resurrection of our Lord Jesus Christ, the 5th of April, 1931, and is to have full force as from that day. The same is to be observed in Australia as soon as possible after the receipt of these letters.

May our supreme Leader Christ our Lord deign to ratify from heaven this which we have decreed on the feast of St. Patrick, Apostle and Patron of Ireland, and through the intercession of the Blessed Virgin Mother of God, may He guard, cherish, shield and

protect His Society in those remote regions, and strengthen and increase it daily to the greater glory of God.

Given at Rome, the feast of St. Patrick, Apostle of Ireland, March 17, 1931.

W. Ledochowski,
Praep. Gen. Soc. Jesu.

J. Demaux-Lagrange, S.J.
Sec. Soc.

Since the first Jesuits came to Melbourne the Society has made great strides in this island continent. There are houses now in South Australia, Melbourne, Sydney and Brisbane. According to the most recent catalogue the number of Jesuits actually resident in Australia is one hundred and thirty-nine; but very many scholastics attached to the vice-province are completing their philosophical and theological studies in Europe. It is expected that the very pressing need for a house of studies will soon be met. The signs of latent vocations in the various colleges are at present writing most encouraging.

The Vice-province suffers keenly in the loss by death of two of its most prominent priests, Father Edmund Frost, S.J., Rector since 1923, of Xavier College, Melbourne, a man of widespread influence throughout the Archdiocese, and Father Michael Watson, S.J., a veteran priest of eighty-seven years. Father Watson founded and became the first editor of the Australian *Messenger of the Sacred Heart,* to which he added *Madonna* ten years later. He continued to edit the *Messenger* until relieved by the present editor, Father Eustace Boylan, in 1918. Under the latter's guidance the *Messenger* attained a circulation of fifty-two thousand copies each month.

Sympathetic references to Father Frost were made in the daily press by the State Premier (Mr. Hogan), the Director of Education, and by Mr. Littlejohn, the

Headmaster of Scotch College, emphasizing his sterling character, his value as a friend and the loss his death entailed to religion, to education and to citizenship.

We of the Society, while unanimously regretting the passing of a sincere, unaffected and good man, could not but feel proud at seeing the hold that Father Frost evidently had on the hearts of the general public, Catholic and non-Catholic of Victoria. The tribute of the Archbishop was perhaps the most heartfelt of all, and was, incidentally, another of many instances proving the deep affection he has for the Society and its members.

"The passing of Father Frost," he said, "has been a great blow and a sorrow to us all. . . . The loss of Father Frost to this diocese is, I can say without exaggeration, almost irreparable. And no better proof of the loss we have sustained, and the depth of feeling his death has created, could be found than in the generous and sympathetic references that have been made to Father Frost in the Press of Melbourne. . . . . Father Frost's passing away has brought the greatest sorrow not merely to the Catholic body but to all those with whom he ever came in contact. . . . One reason is that Father Frost was every inch a man, and secondly, that every thought and word and action of his was the thought, word and action of a man and a priest of God. I, myself, have lost in Father Frost a close personal, intimate friend. There was no priest in this Diocese on whose sympathy and cooperation I could more confidently rely. There was no priest who did me greater or more numerous favours as occasion offered, but on an occasion of this kind personal sorrow is lost and is merged in the great public sorrow that Father Frost's death has occasioned. . . . He had a great career, short though it was, in Melbourne. He came here only a few years ago and within twelve months, or a little more, he came to occupy what I

consider to be one of the most important positions, if not the most important, that any priest could occupy,—the headmastership of Xavier College. While discharging the duties of that office, Father Frost in his own quiet, unassuming way, made a mark for Xavier that has never been surpassed, and gave Xavier a position that it will be hard to improve upon. There was no pretence about Father Frost; but while there was no pretence there was great achievement, and Xavier College, the present students of Xavier, and the old Xaverians who are so affectionately attached to the College, have reason to mourn the passing of Father Frost. . . . The marvelous thing—to me at all events—about Father Frost, was that he seemed in a very extraordinary and marked degee to be all things to all men in the spiritual life. There are some, of course, who are called men's men, and they do well with men; there are some who do better, perhaps with religious communities and with women; and there are some who have the faculty of being able to come down to the level of children. But Father Frost was at home with them all. . . . Father Frost has left a monument behind him in the hearts of all those boys who have come in contact with him. The father and friend of the boys is gone; the old Xaverians have lost a dear brother, and the clergy of the diocese have lost one of the ornaments of the Church. I have lost myself, a dear and valued friend. . . . May God have mercy upon the soul of Father Frost. To use the words that the priests recite so often in the Office of Compline: 'May his waking be with Christ and his repose in peace.'"

BOLIVIA

Archbishop Chiarlo, Nuncio at La Paz, has concluded with the Bolivian Government an arrangement by which Catholic Missionaries become the leaders of

the Indian peoples among whom they are laboring. Each Mission Superior becomes, by this arrangement, spiritual, political, and economic head of the natives in his mission, and the Government promises them sufficient territory to protect them from the incursions of the whites, which heretofore have been so devastating, while to the Mission itself the Government gives an equal grant of land for the maintenance of the Mission and its schools.

CHINA

Two Spanish Jesuits Still Held Captive

On May 1st, 1930, Father Avito Gutierrez and Zacharias Hidalgo of the Vicariate Apostolic of Anking were captured near the city of Hwonshan, Honan province. Some details of the sufferings enduring during their protracted captivity were mentioned in the October, 1930, WOODSTOCK LETTERS. We add here a narration of more recent events.

Last March the bandits were about to accept a substitute for at least one of the captives. Brother Joaristi, an infirmarian, one of the many Jesuit volunteers for the exchange, seemed very agreeable to them. But at the end of the month these Communists withdrew all former promises and demanded instead the sum of 40,000 Mexican dollars as the sole condition for their release. They threatened to show no mercy if within a week they did not receive the ransom.

"I was not long in my new abode in Hwonshan," writes Father Avito, "when on April 12th, 1930, the Communists attacked the city. While they were looting the shops on the main street my fellow prisoner and I consumed the Sacred Species and hid the precious vessels and other valuable articles. Then we climbed the garden wall. We ran to hide ourselves

in a straw hut which could be reached by a path from the church. They smashed the glass, overturned the altars and burned the images of the Sacred Heart. We could hear their bursts of derision. When they had finished and saw that they could not find the linen or precious articles of worship they set fire to the church and presbytery. Everything was reduced to ashes. On the streets they searched all around for us, calling out in anger and threatening to flay us alive.

"Towards nightfall of the fourth day we disguised ourselves and guided by a catechumen left the city and passed along the ruins of the fallen walls. For fourteen days we wandered in the mountains without finding either a way out or any refuge from the torrents of rain which fell at that time. We were practically barefoot, bruised and cut we slept under the open sky, often with no prospect of food. On the first of May the Communists surrounded the mountains and by noon we fell into their power. At first we dreaded the mere thought of such a thing. But soon enough we regained our peace of mind. They brought us under heavy bonds towards the city. At night we were surprised to find ourselves at the foot of the mountains sitting on a bench and under a shelter. We made our confession to each other. We thought it would be our last. I gave absolution with my hands tied behind my back. I asked for the Breviary which they had confiscated from me and began in peace to recite Matins for the following day.

"Next morning a platoon of Reds with fixed bayonets conducted us to the city, a distance of eight kilometers. We walked along calmly and with firm enough step, saying the Rosary, and offering up to God the lives that we were sure they would soon take away by the violence of their torments. Our hands were bound behind our backs by a cord that served for both of us. We entered Hwonshan in a confusion of

wild applause, mad shouting and whistling. Then we were submitted to a most painful questioning.

"That night we slept on a bit of straw spread on the ground. At noon of the same day word went round that the government troops were arriving. Our guards beat a retreat, taking us with them. For five days we climbed up and down the mountains. On the sixth day of May we were brought to headquarters. On the eighth sentence was passed. They demanded 250,000 pesetas in money and the same value in arms and ammunition. Two months later with the reapproach of the government troops we fled once again from place to place, frequently without food. We passed from one precipice to another and from that time on we have changed residence at least twenty-eight times. During the first three months we hardly felt the pangs of hunger. But after that our appetites came back to us again. There was not enough food. To beguile our hunger we were forced to spend most of our time in bed, one bed for the two of us. There we were discovered by the cook who brought us a plate of squash and one of lentils. We ate from the same dish. We wasted no time inquiring about the quality of the food. To tell the truth, we enjoyed it very much. On special occasions they would bring in a bit of barley bread and one egg for the two of us. On Christmas we received turnips instead of squash. In such dark surroundings, where never a ray of light penetrated, we meditated on the sufferings and hardships which the poverty of the Divine Infant forced Him to endure at the time of His birth.

"Privations became easier to bear as time went on. We attributed this to the constant prayers that were being offered up for us by our kind friends. Otherwise how explain that for so many months and in such dire straits we were able to preserve health of body and of mind as well as peace and cheerfulness; that we spent month after month in prison and 'superabounded

in joy in our captivity'; that in spite of scarcity of food and irregularity of meals we are strong and sound? Sometimes we ate at three in the afternoon, sometimes at ten in the morning.

"Not even change of bed has disturbed us. In the twenty-eight different habitations in which we were forced to sleep we accommodated ourselves readily each time. From the first night we slept well. Rain did not matter. We opened up our Chinese umbrellas. These are made of paper well soaked in oil. As for our narrow beds, we overcame the difficulty by straightening ourselves out head to foot; and we rested well even when the mice began to play around us. At other times the ground had to be our bed and the sky our roof. We have left ourselves in the strong arms of Providence. Far away from any Tabernacle and deprived of Holy Mass and Communion we have felt that Christ has supplied our wants in other ways.

"If you were to enter the room where we now live you would see on the right a table. On this table are your letters, dear Father. The reading of these letters helps while away many a dreary moment. On your left you would see some of the larger articles of dress, some laundry just washed in a basin, and a few towels drying on pieces of bamboo. In a corner some boards are laid out on wood horses and are covered with straw. This is the bed for the two of us. Parallel with the bed runs a ditch which the Reds have dug to uncover two amphora. These the owner of the house had concealed. A space of about three paces is left free for us to use in our walks after meals. We have but few hours of daylight, because we are in the mountains and because we are situated to the north. Besides, our window is covered with paper which has become black with soot. I began writing this letter by the light of a candle, but when the wick gave out I had to use a piece of rag from one of my shirts. The shirt is already in shreds.

"We are living the life of gypsies. At times we cannot help having a good laugh at our appearance. They take out big sweeps from our hair when they cut us, and they leave many a step in the wake. The shears are the same ones they use for the sheep. We are a very shabby-looking pair. You would simply say that we aren't clean. But these Reds seem to think that we are models of sanitation. At all events their whole attitude suggests that. I suppose we are, by comparison with their own habits. The more sanitary among them, for example, wash themselves in groups of five or six, one after the other, in the same bucket without any change of water.

"On two occasions we were on the point of being freed. But it seems that the hour of Providence had not yet struck. The first occasion was three months after our capture. Four of the big leaders promised to give us over to their enemy, that is, the government troops. But the one who was most interested in our release was struck down by the Reds themselves.

"A second opportunity came after six months of imprisonment, when the Reds found themselves without ammunition or supplies. They were being pursued by the regulars. One more blow and we would have been saved. Father Herrera, another missionary of ours, was waiting to receive us only a short distance away.

"During the tenth month of our captivity we did not suffer as much as in the beginning. Some times we received spasmodic visits from the curious around us. Whenever we went out to fetch water, or get a light, or fetch something else, we could see their blank stares or hear their vicious laughs. Our guard did not make things very pleasant for us. At present his hands are just filthy and he is busy mixing dough

for bread. It is not easy to eat when one sees these sights. As the days wear on our stomachs begin to grow weak and rebel.

"For some days we have had in our service a boy of eight or nine years. We knew him for some months as fellow-prisoner and we would like to see him get home. But the lad doesn't know how to get word back to his family. He was captured by a notorious bandit who has since died.

"A certain Mr. Hau was captured with us and returned home in August. He was a pretty old man but learned well how to make the Sign of the Cross, to say the "Our Father" and the Ten Commandments. Besides he also learned Christian resignation and conformity to the holy will of God. From the time they made us prisoners, we, for our part, have been daily recommending ourselves to the enviable Father Pro."

Thus writes one of the sufferers in *L'Osservatore Romano,* for July 9, 1931.

REPORT OF ESCAPE FALSE

Shanghai China, Aug. 22 (NCWC–Fides Service)The joy greeting the report of the escape of Fathers Avito and Hidalgo from the Communists was but shortlived for an investigation made by their confreres reveals the fact that they are still prisoners. When the report of their escape reached Nanking, a domestic was sent to find out the truth. He found the two priest still prisoners and Father Avito suffering with fever.

Father Savio Honored

Father Augustus Savio, of the College of St. Ignatius, Shanghai, has been nominated professor of En-

tomology in the Chinese State University of Agriculture at Woosung. Father Savio is widley known both as a scientist and as an apostle of youth. He is a member of the Society of Entomology of France, and has been successively Prefect of the College of St. Ignatius, Chancellor of the Aurora University, and Director of the Museum of Natural History at Zi-ka-wei. He had refused another college appointment offered him by the Nanking Central Government.

COLOMBIA

The President of the Republic of Colombia has asked our Fathers to be the chaplains in the governmental palace. On days of obligation Mass is celebrated there at ten o'clock, after which the President takes breakfast with the celebrant, and accompanies him to the door at his departure. The Provincial has been appointed Chaplain-in-chief to the Colombian army, and he and Father Socius travel at the expense of the government. Among other matters of discipline that he must examine into on his visitations is the fidelity with which the soldiers make the annual retreat given them by our Fathers. The policemen, too, follow this practice of annual retreat.

SPAIN

Recent Disorders

As soon as the new government was established in Spain, Ours were advised to exercise the greatest prudence and submission to the new authorities, since these represent God to us, in so far as they command us nothing that is against His holy law. We received a fervent letter from Father General exhorting us to the same end and offering us 10,000 Masses that the grace and protection of God might be obtained for us. Nevertheless we have been deprived of tranquillity

by the campaign of calumny waged by the hostile press against religious orders and against the Society in particular.

The fires and the sackings in Madrid. On the 11th of May, a mob that first destroyed the hall in which they had just had a meeting went out to set fire to religious houses. Nobody stood in their way. The firemen came out but they were forced to remain inactive except when the fire threatened neighboring houses. The police also came out but they could do nothing but assist the poor religious to escape from the flames and from the mob, although the latter did indeed seem to have received instructions to refrain from killing. Our Professed House was burned entirely, and with it, its rich library, many relics, and the famous picture of St. Ignatius painted by Coello. The relics of St. Francis Borgia were partly saved. Part of the "Instituto Catolico de Artes e Industias" was burned together with many other religious houses. The residence of the Carmelite Fathers, with its famous library of critical studies on St. Theresa of Jesus, lost many manuscripts and old tomes of great value.

In the provinces. On the following days the anti-clerical fury spread to Andalusia. At Malaga our residence and 35 churches and convents were burned, and its beloved prelate was driven away. From here the wave rolled on to the provinces of Alicante and Valencia. The college of the Salesian Fathers and other religious houses were there burned. Our own residence was completely sacked. In Banalua, since the vandals could not tear down the statue of Our Lady which tops the church, they cut off the head of Our Lady's image and of the Child in her arms. In Orihuela, the authorities advised Ours to abandon the college in order to take away from the incendiarists the temptation of burning it. Ours did so. But when the danger seemed past and they wished

to return to the college to continue preparing for the coming examinations, the authorities not only refused to allow them to return, but bade them get out of the city entirely. For a while, due to the courage of some citizens, friends of the Society, there was hope of our being allowed to remain, but the hope soon vanished and Ours can only wait for better times to reenter.

Something similar was experienced by Ours in Gandia. The palace of the saintly duke was abandoned and locked for a few weeks. The novices were sent home, later to assemble at a place of security. On the eve of the feast of the Sacred Heart, the Fathers received a telegram, informing them that they were to return to the palace of Gandia by government orders.

Similar orders were given in Valencia. The Professed house had been attacked, the mobs taking with them anything they pleased but still allowing the building to stand. The Governor thereupon gave orders that the Fathers and Brothers could return to the college.

In Tortosa and Roquetas the authorities and the people provided for the safety of the religious. The other houses of the Society of this province were not attacked.

On the 13th of May, however, the rumor was spread that after 6 P. M. there was no guarantee of safety in religious houses. It was considered prudent for the religious to disperse for that day. No violence was perpetrated however.

During these times much help was given to Ours by lay friends. In Sarriá as many as 70 people gathered to defend our house at night. The same was true in the protection of our houses at Barcelona, many of our former students rallying to give us their assistance.

Evidences of sympathy and charity. All this served at least to show how much religious were esteemed

by some people. In Madrid one of those who attacked the Professed house seemed stunned as he came upon the Fathers and Brothers on their knees ready to receive absolution. From a persecutor he was suddenly changed into a protector, defending them until the arrival of the police.

When the petition was officially made for the expulsion of the Jesuits, many protests were immediately raised on the part of individuals and organizations. Conspicuous among them is a letter of protest from the parish priests of Barcelona. It reads as follows:

"The assembly of parish priests of this city in its own name and reechoing the sentiments of the clergy of the whole diocese wishes to give public evidence of its affection for the religious orders of our land and in particular for the Society of Jesus, at present so much menaced by its enemies. Men of little or no faith are waging against them a campaign of slander in newspaper articles, cartoons, on the screen and on the stage, all in order to lower the public esteem and regard for religious life and to make religious life impossible in our country. Let it be understood then by the faithful and even by the indifferent and unbelieving that the secular clergy stands at the side of the religious and makes their cause its own. We who are exercising the care of souls are fully aware of what we owe to the religious, the select members of the Mystical Body of Christ, which is His holy Church. We love and esteem religious because they are our brothers and fellow disciples in the school of the Master Who said to us on the night of Holy Thursday—'a new commandment I give you, that you love one another as I have loved you. By this all men will know that you are My disciples,—that you love one another.'

"Our point of union is in prayer; by prayer we unite ourselves to each and to Christ, our Head.

Hence the religious most esteemed are those who make their life a life of prayer, who pray night and day for the faithful. We need the support of their prayer and of their life of penance, in order that our own work for souls may be efficacious. Therefore we esteem the religious who are strictly cloistered. The prayer of St. Theresa of the Child Jesus has brought more souls to Heaven than the active life of many priests. And she herself has healed many more ills than many Sisters of Charity.

"We love the religious because they are our guides in the spiritual life. The Christian people love and respect so many priests for their virtue and their deeds of charity. Let the people know then that these priests would not so much deserve their love and respect were it not for the contact which they have with the religious. The religious are spiritual directors of most of us and they open to us the doors of their cloisters in order that in our retreats we may purify ourselves of the corrupting atmosphere of the world in the midst of which we live and breathe.

"Again, we love and esteem the religious because they are our helpers in our sacerdotal ministries. The care of souls, especially in large cities, would not have its efficacy without the help of religious congregations. We need their cooperation in the education of the little ones and in the care of the poor, the sick and the afflicted.

"The Church is called Militant because it has the divine mission to fight for the salvation of souls, against the world, the flesh and the devil. In this fight each parish is a regiment, each diocese is an army corps and the religious orders serve as auxiliaries, as shock troops or as advance guards to defend the flanks of the army of Christ. In our days, when ignorance of religious matters abounds together with laxity of morals and deficiency in good works, we

secular priests would be powerless to combat the spirit of evil without the help in action and in prayer of religious men and women. The great Bishop Torras y Bages, on his bed of agony, as he discerned in the near future the combats of the Church in Catalonia and in all Spain begged as his last request of his secular clergy that they should love the religious.

"The parish priests of Barcelona, therefore, faithful to past traditions, facing present difficulties and mindful of the spiritual dangers to all our parishes, make public manifestation of their love and union with the regular clergy, and we beg of the authorities of the Republic that the 'Liberty of Worship' unfortunately decreed, may at least have its efficacy in behalf of those who wish to live their community life for religious and supernatural reasons.

"Given at Barcelona, Pentecost, 1931."

Father General, learning of this manifestation of charity on the part of these parish priests, wrote to Father Provincial, bidding him give special thanks to them and offering 100 Masses in his own name.

No less consoling have been other letters written to us by Ours. Many provincial superiors of Europe and America have either directly or through Father General offered us the hospitality of their houses. Father Provincial of Mexico has ordered that throughout his province Masses be said and special prayers offered to have the persecution averted, if such be the will of God. Father Provincial of Argentina did the same. Father Provincial of the Maryland-New York Province writes that special prayers have been added to the litanies to ask God's help for Spain and its necessities.

Despite restless conditions, those of our colleges which were not touched by the persecution have functioned as before, conducting their public acts, their

academies, examinations and graduation exercises. And even those colleges which were obliged to close made efforts to continue in various ways, preparing the students as well as possible for the examinations at the end of the school year.

Ministry. In our residences the ministry has gone on almost as usual, many sermons, retreats and missions being given.

In the residence of Palma de Mallorca there was some excitement during the night preceding the feast of the Sacred Heart. At 1:30 A. M. a bomb, placed near the door of the church, exploded without doing much damage. The noise was heard all over the city. The purpose seems to have been to intimidate the Catholics and prevent their attending the religious exercises on the following day. The result actually was that general attention was attracted to the church and to the religious celebration on the feast of the Sacred Heart so that Holy Communion as well as the solemn High Mass and the procession later in the day were better frequented than in previous years.

Noticias Bimestrales, Mayo-Junio de 1931
(Province of Aragón.)

We include here a letter written by a Spanish lay-brother during the disturbances:

Barcelona, 24h May, 1931.

Dear Bro. in Xt.:

We are having some very hard times over here. Poor Spain! Three of our houses in Madrid have been burned down; the Professed house with its church completely destroyed. The body of St. Francis Borgia with its precious urn cannot be found anywhere.* All the Jesuits are scattered; the same

*A subsequent letter brings the welcome news that the body of St. Francis Borgia was not burnt, as was supposed, but has been found intact.

thing happened in Seville, Malaga, Gijon, etc. In Orihuela they forced them to leave the house at night without letting them carry anything with them and the next day they would not allow them to re-enter. In Alicante the house was looted and destroyed and the Jesuits expelled from the city. In Valencia they tried their best to burn down the Professed house and the church but did not succeed. They destroyed all the rooms and belongings of our Fathers in the College but left the rest untouched; the Jesuits there are scattered. In Zaragoza after being twice repelled by our friends they left us alone. In Cataluña they only frightened us without doing any harm to our buildings. On the 13th it looked in Barcelona as if a big catastrophe was coming upon us for it was rumored that the Governor had ordered all the religious to leave their houses before 6 P. M. as he could not answer for what would happen. Around 5 P. M. all the nuns started to leave their convents for private houses, watched by a big crowd. Almost all the Jesuits left their houses dressed as laymen and were scattered in different private houses to which every one had been previously assigned. At Lauria Father Rector, two Brothers and some friends were left in the house; Father Minister, three or four Brothers and a number of workmen on retreat stayed on at Sarria; two Brothers, a Postulant, and two policemen at Palau; all the hatred of the communists was against the Caspe College as it was in the center of the city in a fine location; I wanted to see what was going on and so went out walking at 7 P. M. and saw that in front of this College door was a force of mounted policemen, another force in front of the church and still another in front of the rectory; across the street stood big crowds of men who showed in their faces how anxious they were to loot and burn our house. They

seemed to wait for a signal which did not come during the whole night. At last, after five days of sleeping outside and following during the day the ordinary life, ours returned to the College. When everything seemed to have quited down it was proposed in one of the sessions of the City Council to expel all the Jesuits. A Concejal, Sr. Pellicena, an Alumnus of the Ateneo de Manila, stood up against the proposition and fought valiantly against the enemies of the Society and the Church who numbered three-fourths of the members of the Council. He made public his friendship for the Society and his Catholic faith and they showered upon him all manner of bad names and vile language. The proposition was passed with 32 favoring, against 11 Catholics. The next day a great number of telegrams with a long list of names in signature started to arrive at Madrid favoring the Jesuits and protesting against the project of expulsion. Today 20 or 40 automobiles have started to go around the different cities of Cataluña to gather in signatures of those who protest against this expulsion. Let us wait for what will come from all this.

Yesterday came the news that the Pope refused to receive the Ambassador sent to him by the Republican Government, saying: "Non Placet." Commerce is dwindling; the peseta is going down and down so much that the Filipino peseta is worth more than the Spanish peseta. Industry is on the verge of being closed; nobody wants to sell. I don't say any more because my heart fails me in reporting such bad things of Spain.

Brother Castan is still in a very serious condition with seven deep wounds through which one can see his bones; three liters of pus have been extracted from him; it is said that it is a miracle that he still lives. The wounds seem to start healing up. He is certainly having his purgatory in this life.

NEW ENGLAND PROVINCE

BOSTON COLLEGE

A Golden Jubilee Alumnus

One notable circumstance attendant upon the exercises of graduation at Boston College this year was the fact that they coincided with the fiftieth anniversary of the graduation of His Eminence William Cardinal O'Connell. His Alma Mater on several occasions celebrated with him the event of his golden jubilee and expressed in various manners the pride and devotion she has ever increasingly felt in his regard. He on his part voiced his sentiments of gratitude and filial affection.

The first manifestation of these feelings took place at the Boston College High School on the morning of May the 27th, when the entire High School student-body attended Solemn High Mass and received Holy Communion for his intentions. Two days later on the morning of May the 29th, the students at the College itself tendered him a formal celebration in the Auditorium of the new Library. After an address of welcome by the winner of the Fulton Prize Debate, His Eminence was presented with special editions, bound in red morocco and gold, of the College weekly, known as the "Heights"; the College monthly, called "The Stylus"; the Bellarmine Society Booklet, entitled "A Symposium on the Divinity of Christ"; and finally, the College year-book, "The Sub-Turri", all of which were dedicated to him as the school's most distinguished alumnus. The other feature of the celebration was the performance of a dramatic masque entitled "The White King's Son", composed by the Writers' Academy of the College expressly for the occasion.

Next to offer felicitations were the Alumni, and they did so in two ways. The first General Alumni Mass was held Sunday, May the 31st, on Alumni Field at the College, with His Eminence officiating and with well over a thousand members and friends attending and receiving Holy Communion. One circumstance deserving special mention was the fact that the music was rendered by the Knights of Columbus Glee Club and by the one hundred and fifty piece band of the Boston Fire Department, lately come into prominence under the enthusiastic patronage of His Eminence. Again on June the 8th, at the annual Alumni Day banquet, at which the Governor of Massachusetts, the honorable Joseph B. Ely, was present, the members of the Association extended further congratulations and presented the very appropriate gift of a golden chalice. With this as with all the tributes with which he was honored, His Eminence showed himself deeply moved.

The final culmination of the jubilee was reached on Commencement Day itself, when Reverend Father James H. Dolan, S.J., in his own name as President and in that of the trustees of Boston College conferred on His Eminence the Cardinal, the title of Patron of the Liberal Arts. In his words of acceptation, Cardinal O'Connell gave evidence of genuine gratitude, and made assurances of his ever-increasing admiration and affection for the College now fifty years his Alma Mater.

The Commencement Exercises this year also saw a larger number of graduates and of degrees conferred than at any previous time. The grand total of diplomas awarded mounted to over three hundred and fifty, and of this number, five were for Doctors of Philosophy and ninety-two for Masters of Arts, of Sciences and of Education. As the Law School is now finishing only its second year, no degrees were conferred in that department; its first graduation, however, is a con-

summation which all who are interested in Catholic higher education eagerly expect to see attained a twelve-month hence.

Other interesting figures for the year 1930-1931 pertaining to the greater Boston College, exclusive of the schools at Weston and Shadowbrook, are:

Total enrollment	2,803
Graduate School	670
Summer School	596
Law School	122
Pre-Legal Courses	80
College of Arts and Sciences	1,335

Steps are being taken at the College of Arts and Sciences, particularly in regard to the Freshman classes, to maintain high standards of scholarship. One method which has proven efficacious, is to conduct office examinations, composed by the Dean of Freshmen, in the individual authors as soon as the treatment of them in class is finished. Part of this method consists in having the different Freshmen professors exchange classes both for the conducting of examinations and for their correction. This move brought it about that after fifty applicants to the Freshman class had been rejected for lack of sufficient credits and fifteen more because of failures in the entrance examinations, out of the four hundred and sixty-one students accepted in September, 1930, eight-four were dropped in the course of the year. The hope of reaching still greater heights of scholarship grows stronger as the number of applicants to the College increases steadily each year.

Material Growth of the College

The new wing of the faculty building, St. Mary's Hall, was completed for the Feast of St. Ignatius. This addition will provide thirty-five more individual living rooms, in addition to seven rooms on the south-

east end of the third floor which will constitute the infirmary quarters. Among other changes involved will be the provision of a refectory, with accomodations increased so as to care for one hundred and four, a recreation room for the Fathers and a Faculty reading room, all on the first floor of the new section, and the remodelling of the old refectory into offices for the Reverend President and Treasurer, together with the adaptation of the former offices into visitors' parlors. Ample space in the basement has been set aside as a garage, and the rest of the new basement is divided between a more spacious wardrobe and rooms for the workmen. A special feature of the addition is a Gothic cloister facing the lake, and forming with the complete building an enclosed quadrangle, within which is being constructed a quaint monastic garden with rather ample walks, flower-beds and a statue of Our Lady in the centre. The upper stone terrace covered cloister and garden will fulfil admirably a long-felt need in affording the Fathers opportunity to say their office both in winter and in summer free from external distractions.

The decorative treatment of the new edifice was planned to commemorate the life of St. Ignatius. It consists in the main of three cut-stone representations of incidents in the life of the Saint set in the north wall facing the cloister. Above the cloister roof is depicted the scene in the castle after the battle of Pampaluna when Ignatius was recovering from his wounds. Rays of light shining through the grille onto the figure of the wounded knight signify the influence of divine grace which changed this soldier of an earthly king into a soldier of Christ the King. High up in the gable is pictured Our Lady of the Wayside with the Divine Child in her arms. It recalls to mind the famous shrine of our Lady before which Ignatius made his complete and final act of renunciation of all worldly riches and distinctions to put on the livery of a humble

follower of Christ. The tympanum over the cloister entrance represents St. Ignatius writing the Spiritual Exercises in the cave at Manresa. In accordance with the accepted tradition of the apparition of Our Lady with the Infant Jesus in her arms is shown directing the saint in his writing.

In addition to the ornaments just mentioned, there are above the entrance to the upper cloister, three cut-stone symbols representing in floral treatment the three religious vows of poverty, chastity and obedience. High in the building at the corners of the edifice are shown the heralds of God in the form of angels.

The erection of the new building is a token of the steady growth of Boston College and a sign of its increasing influence in the intellectual and spiritual life of the country. The expansion has been continuous and by no means slow, as is witnessed by the fact that from the small school of seventy years ago, Boston College with its college department at University Heights, its normal school at West Stockbridge, its schools of philosophy and theology at Weston, its school of education and extension school at the original college building on Harrison Avenue, and its school of law in downtown Boston, has now grown to be the fourth largest university in New England, exceeding in point of enlistment Dartmouth College, and Princeton and Brown Universities.

Financial Aid.

Prospects for further enlargement of the College are brightening as a result of financial aid received during the past year. The biggest single donation ever made to the College was bequeathed by Mrs. William Taylor, whose husband was associated as an editor of the *Boston Post*. More than $100,000 was specified for charitable bequests and the residue, approximately $1,000,000, is bequeathed to the College with the stipulation that it should be used for the erection and

endowment of a School of Journalism in memory of her husband and herself. The schedule of studies will require a four-year course, in which will be found all the substantial elements of the present course for the degree of Bachelor of Arts. Some of the subjects that will be taught are Religion, Philosophy, English, a course in Classics, Modern Language, History, etc., with special emphasis on specialized courses in journalism. This will afford an opportunity to exert an influence on Catholic writers of the future, and it may be, future editors.

Another substantial contribution towards the financing of the College was made by Mr. and Mrs. Charles J. O'Malley of Boston. Mr. O'Malley is one of the leading advertising authorities in Greater Boston, and Mrs. O'Malley is honorary vice-president of the Philomatheia Club, the Ladies' Auxiliary connected with the College. They have founded a $40,000 perpetual scholarship, the largest ever donated to Boston College, to be known as the Charles J. O'Malley Family Research Scholarship Foundation of Boston College. At an interest rate of five per cent. the scholarship would yield annually the sum of $2,000. The privileges of the scholarship are to become operative at the beginning of the next school year. It is stipulated in the gift that the scholarship is to be for advanced study and research.

The O'Malley family have made the contribution as a permanent fund to be used for the purpose of promoting the perpetual recognition of the educational merit and high scholastic attainment in the undergraduate department at Boston College. The specialized work is to be conducted at an American or foreign university in accordance with the approval and appointment of the president and trustees of Boston College. The time allotted for the individual tenure of the privileges is not to exceed the time usually allowed for the successful pursuit of advanced courses

and post-graduate training. Failure to retain the required scholastic standing for these specialized courses, or failure to maintain that degree of high character standing that the president and trustees of Boston College may deem necessary will automatically deprive the incumbent of the scholarship.

No change can be made in the allocation of the scholarship either in regard to the university assigned or in regard to the courses contingent upon the work to be pursued without the explicit and written approval of the president and trustees. The assignment of the O'Malley Scholarship is to be made to any graduate of the College whose character and scholastic attainment warrant such an exceptional award. In the possible event that there is no senior who meets the requirements, the president and trustees may assign the scholarship to any member of the teaching faculty of the undergraduate school, the College of Arts and Sciences.

To illustrate the care and detail manifested by the O'Malley family in making this gift to the College, it might be opportune to state that another provision has been made. This latter clause states that in the event the appointment cannot be made from the student-body or faculty, then the president and trustees are empowered to select a suitable representative from the student-body or faculty of Weston College.

Law Clubs Formed

In keeping with the efforts of the Law School to studies, eight law clubs have been organized by the students in the law school for the purpose of providing practice in cases of appeal to the Supreme Judicial Court. Each club has ten members under the direction of a local attorney acting as presiding justice and is named in honor of a noted lawyer and justice.

Rooms in the Law School of the downtown extension center will be set apart with the opening of school next fall for evening courses providing college requirements for students who are unable to attend day sessions and who wish to prepare for entrance to professional schools of high standing or to secure training in cultural college courses. The program has been arranged so that one-half the regular college course is made available in three years of evening study.

Another division in classes has been carried on providing professional courses for lawyers who want training in special subjects. The year 1930-1931 had the following enrollment under this division:

Public Speaking, 62.
Preparation and Trial of Cases, 55.
Legal Bibliography, 41.

What determined efforts are being made to place the Law School on a high scholastic level from its very inception may be seen from the fact that entrance requirements include at the minimum the completion of one-half of the regular four-year course in an institution of collegiate rank approved by the Committee of Admission, and in accordance with the requirements of the Association of American Law Schools, and also from the fact that although approximately one thousand applied for entrance within the first two matriculations, the actual enrollment has been limited to one hundred and twenty-two students. It is likewise significant that seventy-eight of these law students are college graduates. In somewhat the same connection it may be of interest to note that twenty-one of the Law School faculty are college graduates, representing the following schools:

Boston College	16
Holy Cross College	3
Harvard College	1
Notre Dame University	1

Active Alumni

The Boston College Alumni office, seeking to act as a medium for the student-body and the Senior class in particular, opened recently an Employment or Vocational Bureau, with a view to the spiritual and physical well-being of its students. The movement is calculated to aid the undergraduate during the formative period of college life in selecting the forms of business or professional activity for which he is best fitted, and upon graduation to assist in placing him there. "Such a bureau gives an A.B. degree a value which it otherwise would not represent," was the enthusiastic comment of Mayor James M. Curley, who further stated that it affords opportunity for those in charge to furnish the students about to engage in life's battle with the valuable information they themselves have received, and presents opportunity for the coordination of classical education and practical experience in some particular line of activity for which the particular individual is best fitted.

The Alumni also sponsored the inauguration this year of a series of Lenten Lectures, similar in method and purpose to the Fordham University Lenten Series. Three addresses on up-to-the-minute topics were given on three alternate Sundays during Lent in the Library Auditorium. The undertaking met with gratifying success.

Boston College High School Notes

The total number of students enrolled at Boston College High School last year was 1120, of whom 237 were graduated in June. The evening school registration was 3100.

For the second successive year, the High School magazine, *The Botolphian,* was awarded the gold

medal (first prize) for magazines in class B, in a contest open to all schools in the United States. The medal was awarded by the Columbia Scholastic Press Association at Columbia University, New York.

In an Historical Essay Contest conducted by the Ancient Order of Hibernians, Boston College High School, competing against all High Schools and Colleges, won the first four places.

In the scholarship examination for Boston College, the first fourteen places were secured by graduates of the High School.

The entire school attended Mass and received Holy Communion in the Church of the Immaculate Conception in honor of the fiftieth anniversary of the graduation of William Cardinal O'Connell, Archbishop of Boston, from Boston College which was located here at that time. The Cardinal himself celebrated the Mass; Afterwards he spoke to the assembled students on the need of right living.

June 4, 1931 The Novena to the Sacred Heart began with overflow crowds. There were two additional services this year and a special feature was the Mass at nine every morning. At the close of the Novena, Rev. George E. Hanlon, S.J., who conducted the entire Novena, gave the Papal blessing in the two afternoon services; at the evening service, the solemn consecration of the entire family was read; solemn Pontifical benediction by Most Rev. Thomas A. Emmet, S.J., Vicar Apostolic of Jamaica, closed the exercises. The tremendous crowds which filled every seat in the Church gave witness to the influence of the devotion of the faithful.

HOLY CROSS COLLEGE

Intramural Athletics

In order that as many Holy Cross students as possible may benefit by the physical improvement offered by competitive games, an extensive program of intra-

mural athletics has been sponsored and conducted under the direction of Father Maurice Dullea, S.J. The fact that more than two-thirds of the students participated last year in the different sports is proof that the program was successful. The recreational facilities at the College are somewhat limited, but it is hoped that soon every student will be able to profit by a systematic plan of active exercise.

Dinand Library

The Library has recently acquired a set of the works of Father Pierre Brumoy, S.J., who lived between 1688 and 1742. Father Brumoy is chiefly known for his monumental work on the Greek theatre. Many editions of this study have been issued; it has been translated into several tongues, including English. The English translation, in three volumes, was edited with the assistance of Dr. Samuel Johnson. There is a set among the Library's most treasured possessions, as well as its three volume prototype in the original French,—part of a collection of "Early Jesuitana." This collection includes such volumes as Father Avril's "Travels through China and Tartary," published in 1693, and a rare volume of Father Matthieu Rader's, which was originally the property of the celebrated Ben Jonson, and bears that author's autograph on its title-page, together with an annotation in his hand.

New Orleans Province

NEW ORLEANS

Death of Father Wocet, S.J.

Father Oscar Wocet, assistant librarian at Loyola adapt itself to the latest and best methods of legal University for the past twelve years, died in a hospital at St. Petersburg, Florida, after a lingering illness. He was sixty-two years old. Father Wocet was

also chaplain at the Poor Clares Convent, while on the faculty at Loyola. He was born in Czechoslovakia, and entered the Society in 1887. Before coming to Loyola he worked at Spring Hill and at Grand Coteau. R. I. P.

Maryland-New York Province

BALTIMORE

Loyola College Disputation

A philosophical disputation on Evolution was held on May 29, 1931. Two Seniors ably sustained the scholastic position against the objection of two of their fellow classmates and the extraordinary objectors Father Walter Summers, S. J., of St. Joseph's College, Philadelphia, and Dr. Karl Herzfeld, Ph. D., of Johns Hopkins University. Nine theses, all bearing on the question of evolution, were assigned for defense; five related to the world in general and to inorganic matter and plant life; and the remaining four dealt with sentient and rational life. The objections were put in scholastic form by the objectors and informal objections were presented from the floor by an attentive and critical audience. The defenders showed a mastery of their subject and solved many difficulties presented them, among which were questions proposed by medical doctors in the audience, on the creation of the soul and its probable infusion at the time of conception.

BROOKLYN

St. Ignatius Church

A summary of favors reported from the Novena of Grace held in March of this year includes the following: Cures 9; health restored 17; positions obtained

20; increases in salary 5; temptation overcome 7; return to sacrament 7; success in examinations 6; financial relief 6; lost article found 1; happy death 1; special favors 3; spiritual favors 4; temporal favors 13; other favors 16. Three persons were relieved of pain by application of St. Francis Xavier holy water. The attendance at the seven services held daily surpassed that of last year.

BUFFALO

Canisius College

Despite the financial depression the College was blessed with a very large entering class, and the numbers in general were quite up to the preceding year. There were 570 students in the regular courses and 310 in the extension courses.

A good summary of the school year is to be found in the report of the Dean, Father F. X. Dougherty, S.J., read at the Commencement. "The varied program of events centering about the classroom, societies and organizations in the College was carried out with almost unprecedented success and distinction. The Faculty and alumni were quick to recognize and acknowledge exceptional merit. Under the auspices of the alumni, a banquet was held at which the guests were the "insignes in melioribus", students distinguished in the pursuits of a higher rank. To be specific here is to justify the reasons for this innovation as well as to review the oustanding success of the year. In the Latin intercollegiate examination set for Sophomore students of the Maryland-New York Province, the best book out of 365 was turned in by a student of Canisius College. In a similar examination for the Freshmen, a Canisius student received one of the two honorable mentions. While on the questions of contests, the Canisius Monthly must receive not a small share of praise for literary prestige during the past year. We can sum up all by the judgment of the literary editors

of "America", who awarded first place for the best editorial, first place for the best short story, and second place for the poetry contribution to the "Canisius Monthly" in a competition with other Jesuit Colleges in the East. Four Jesuit Colleges again engaged in friendly rivalry in dramatics. A Canisius collegian was adjudged the best actor of the evening. The debating team earned victories over Fordham, Holy Cross and the University of Buffalo, to say nothing of minor triumphs. Under the leadership of the Canisius Sodality, the well organized and well known Western New York Sodality Conference continued its apostolic work by the distribution of Catholic books and pamphlets, by catechetical instructions, the support of the Missions and the publication of the *Mariana*, a sodality magazine with a circulation of a thousand. Four members of the Conference, two from Canisius, one from D'Youville College and one from Nazareth College, Rochester, explained and discussed the Pope's Encyclical on Education in a public symposium. So enthusiastically was this venture received that it was necessary to repeat it six times in Buffalo and Rochester.

Other noteworthy events of the year include the series of lectures in which G. K. Chesterton, Thornton Wilder, Father Macelwane, Father M. J. Ahern, Father Hubbard and Father Bull spoke. Mr. Chesterton's lecture was signalized by the College in conferring upon him the degree of Doctor of Letters. The Right Reverend Bishop presided and introduced Mr. Chesterton. The athletic banquet, as well as the banquet to the clerical alumni of the College, was graced by the presence of His Excellency, Bishop Turner. At the former event which was attended by more than nine hundred guests, Knute Kenneth Rockne was the principal speaker. As far as we know the College possesses the distinction of hearing his last formal address to college men.

The canonization of the American Martyrs was recognized with special ceremonies. On the first feast-day of the new Saints the Right Reverend Bishop pontificated at the Mass which the faculty, alumni and students attended. The sermon was preached by the famous Dominican orator, Ignatius Smith. The October issue of the *Canisius Monthly* was devoted entirely to the subject of the Martyrs. In June a pilgrimage to Auriesville was sponsored by the Philomatheia Club of the College. Over three hundred made the trip. When the old Jesuit chapel, recently restored by the Buffalo Knights of Columbus at Fort Niagara, was rededicated, Father Eichhorn delivered the sermon. A striking tribute was paid to these heroes of old by a young man seeking admission to the Society. When asked what led him to wish to join the Jesuits, he answered: "One can't think of the Niagara frontier without thinking of the Jesuits."

The seismological observatory gained new laurels during the past year under the direction of Father John P. Delaney. Aided by a new Gallitizin instrument, the gift of the Greater Buffalo Advertising Club, Father Delaney was usually first in getting his reports to the news services and has become a national authority in the field of earthquakes. Tributes have been paid him by scientists in the government service and in the collegiate scientific world. His lecture on Einstein and Relativity was greeted by a crowded auditorium and was considered the clearest exposition of that obscure subject given in Western New York.

At the Commencement this year 165 degrees were awarded. The Right Reverend Bishop presided and addressed the graduates. "I commend Canisius College," he said, "for the work it is doing. And I commend it as well for what is old in its teaching method as well as for what is new. What is new, up-to-date, 'the last word', as the saying is, needs no commendation here; for everyone knows that quality in the

teaching, the methods, the equipment, the curriculum, and everyone knowing it appreciates it." The Bishop then went on to speak of the need of clear thinking in the world today. His concluding words may not come amiss even to those who have escaped long since from the inexorable treadmill of "Minor Logic." "Besides, you have had one thing that is old which others have not had, because they have discarded it. You have had a hard discipline in logic, your minds have been put through forms of drill which you, no doubt, resented because you did not fully appreciate them. In time, you will learn not to despise these ancient forms. They are worthy of respect. They have the rigid severity of the old Roman way of life; they have the clarity of the later Latin mentality—they have the thoroughness of the German, the lucidity of the French, and, if you care to know, there was a time in the history of the preservation of these forms, when, if the Irish had not done their share in copying them, they might have been lost.

"You have been fed on foods labeled Barbara, Celarent, and the others that did not appeal to your taste. You have been taught to be neat and clear in your definitions, a most important thing in thinking but you probably resented it as much as the small boy whose training to be a gentleman includes in the elementary stages the frequent but never pleasant washing of his hands and face. You have been trained to recognize inconsistency among judments even when it is cleverly concealed by word and phrase. You have learned to build up generalizations from groups of facts, and to know when generalizations are justified. You have been taught the scientific use of the imagination in the framing and functioning of hypotheses, and you ought to have learned when to label a hypothesis as absurd or illegitimate as many hypotheses are. In a word, you have been taught to think. To what extent you may have the opportunity to make

others think, I do not know. Neither do you know now, but when, in defense of your cherished convictions, you meet those who only *think they can think*, and you know that you *can* think, there will be a very great advantage on your side. For that advantage you can thank Canisius."

From the frequent appearances of the Bishop at Canisius functions it must be evident that he is deeply interested in Canisius. This interest is confirmed by two more instances. He has promised to lead a diocesan pilgrimage to the Shrine of the Martyrs at Auriesville next year, and when at the Commencement he learned that a series of lectures was to be given by eminent scholars to the public next year, he asked spontaneously to be included as one of the speakers.

NEW YORK

Fordham University Commencement

Nine hundred and ninety degrees were awarded this year at Fordham University's eighty-sixth Commencement exercises. His Eminence Patrick Cardinal Hayes presided at the outdoor ceremonies at which graduates of St. John's College, the Graduate School, the Teachers' College, and the School of Sociology and Social Service, to the number of four hundred and seventeen received their degrees. Father Martin Scott, S.J., widely known for his Apologetic writings, and for his lectures before the microphone, was honored with the degree of Doctor of Letters. Another honorary degree, that of Doctor of Laws, was conferred upon James F. Carey, a prominent consulting engineer of New York City. The address to the graduates on this occasion was delivered by the Hon. William D. Cunningham, LL.B., former Judge of the Court of Claims of the State of New York.

Separate exercises were conducted for the School of

Pharmacy, which held its seventeenth annual commencement in the Gymnasium on the night of June 15. The graduates, one hundred and ninety-six in number, were addressed by New York's Health Commissioner, Dr. Shirley W. Wynne.

On the next evening the three hundred and seventy-five graduates of the Law School received their degrees, and were addressed by the Hon. John T. Loughran. Judge Loughran graduated from Fordham Law School, summa cum laude, in 1911, taught at his Alma Mater from 1912 until last Fall, when he was elected Justice of the Supreme Court of the State of New York, Third Judicial District, for the full term of fourteen years.

The Catholic Evidence Guild

The thought that Catholic laymen, and especially lawyers, might assist greatly in bringing the Church to others, led to the formation of the Catholic Evidence Guild of New York, in March, 1928, at a retreat of the Fordham Law School Alumni Sodality. With the assistance of Father Francis LeBuffe, S.J., who had taught at the Law School, a group of about twelve began to meet weekly to take up the study of Apologetics and Natural Theology. It was hoped at that time to emulate the work of the Catholic Evidence Guild of England. The Training Outlines of the latter organization were adopted for study purposes, and as men were approved they were permitted to address such groups as Holy Name Societies, Knights of Columbus Council meetings, and other Catholic gatherings. During the past two years the speakers have addressed more than thirty retreat groups at Mount Manresa, and have appeared at more than twenty communion breakfasts. The Guild was formally organized by receipt of a charter from the Secretary of State. It has received the approval of his Eminence Cardinal Hayes, who has accepted the position of Honorary President. All but

two members of the society are graduates of the Law School. It is hoped during the coming year to enlarge the scope of the Guild's activity by the presentation of a series of radio talks by laymen. The subjects already prepared include a wide range of topics, "The Bible in the Church," "The Church a Supernatural Fact," "The Lay Apostolate," "The Existence of God." Assisting in the direction of the Guild is Father Charles Doyle, S.J., who with Father Le Buffe, S.J., is a member of the staff of *America*.

Convocation of All Fordham Faculties

The first annual convocation of all Fordham University Faculties was called in the latter part of the scholastic year. Over four hundred members of the teaching staff of the University were present at the meeting, at which the dean of each department made his report for the year. Father Charles J. Deane, S.J., Vice-President of the University, in welcoming the Faculty members, declared that the purpose of this annual convocation is "to show that though distance and variety may separate, the heart which is the source of all this activity is one, the ideals are one, the purpose one,—for this we are assembled here today. Our purpose is not to manifest the greatness of numbers; rather it is to show unity of spirit, the bond of affection and friendship of those working for a common cause."

The latter part of the program was devoted to a public acknowledgement of gratitude to seven members of the Faculty who have completed twenty or more years of service to the University. Father Aloysius Hogan, S.J., President of Fordham, had a gold medal struck for the occasion. On the face of the medal was a reproduction of the college seal, and on the reverse side the inscription "*Bene merenti de Universitate Fordhamensi*", with the name of the recipient. The seven faculty members thus honored were: Father

Michael J. Mahony, S.J., Professor of Philosophy; Father Francis D. O'Laughlin, S.J., former Professor of Physics, and Moderator of the Parthenian Sodality; Father Joseph T. Keating, S. J., Treasurer of the University; Father Edmund J. Burke, S.J., Professor of Economics; Doctor Raphael D'Amour, of the French Department of the Graduate School; and Mr. Charles P. Davis, Registrar of the Law School.

National Federation of Catholic Doctors

It was hoped, when the Catholic Physicians Guild of the Bronx was inaugurated at Fordham University in March of this year, that a national body of Catholic Doctors might be organized in the interest of Catholic principles in medical practice. This hope was fulfilled when, on June 26th, the Federation of Catholic Physicians' Guilds of the United States, was established. Although each unit of the new organization retains its autonomy, common national action is made possible by the federation. The President of the league is Dr. Richard A. Rendich, M.D., Fordham, '13; the first Vice-President, Dr. Edwin Podvin, President of the Bronx Guild; and the national chaplain, Father Ignatius Cox, S.J., who is also Spiritual Director of the Bronx organization.

Xavier Alumni Sodality

The Hotel Biltmore was, early this year, the scene of a sacred Academy in commemoration of the canonization of the North American Martyrs. The Academy was held under the auspices of the Xavier Alumni Sodality of New York, with Right Reverend Monsignor Michael Lavelle, P.A., presiding. Addresses extolling the virtues of the new saints were delivered by Father Francis Delaney, S.J., Moderator of the Sodality; Mr. James O'Gorman, its President; Hon. Victor J. Dowling, Papal Chamberlain and Officer of the French Legion of Honor; Father John J. Wynne, S.J.,

Vice-Postulator of the Cause of the Martyrs; and Very Reverend Father Edward C. Phillips, S.J., Provincial of the Maryland-New York Province. A commemorative brochure of thirty-nine pages was later published.

The Xavier Alumni Sodality was established in 1863, with thirteen graduates of St. Francis Xavier College as its charter members. Since the day of that humble beginning sixty-eight years ago, its membership has been augmented by the admission of graduates of Jesuit and other colleges as well as of other worthy gentlemen who meet the tests prescribed by the Sodality constitution.

WASHINGTON

GEORGETOWN UNIVERSITY

Bellarmine Scholarship

On the feast of St. Robert Bellarmine, May 13, 1931, special exercises were held at the Georgetown Law School. The program was opened with the chanting of the *Veni Creator* by the College Glee Club. Reverend Father Rector presided and delivered the opening address in which he emphasized the human and spiritual phases of the great Saint's life. The Dean of the Law School, Mr. George E. Hamilton, of the class of '82, made a short address on what St. Robert means to the Law student of today. A Senior of the Law School also made an address. Father Nevils then unveiled a large portrait of St. Robert, a gift of Georgetown from Very Reverend Father General. The *Iste Confessor* was then chanted.

The principal address of the evening was given by Dr. James Brown Scott, our Professor of International Law and Foreign Relations. Dr. Scott has been President of the American Institute of International Law since 1915. He has been for many years a student of

Bellarmine and although he is a non-Catholic has distributed as gifts among his friends over a dozen sets of Father Broderick's Life of the Cardinal. In his address, he mainly stressed America's debt to St. Robert in the fundamentals of our Constitution and the Declaration of Independence.

As a fit conclusion, the President of the University proclaimed the foundation of a perpetual scholarship in the following decree:

"It is a praiseworthy custom of Colleges and Universities ever and anon to grant scholarships to higher schools that by dint of competition students of merit may be able to pursue academic or professional courses under the special protection of the University. Generous donors realizing the patriotic service rendered hereby have not been wanting and they merit our special gratitude.

"Upon occasion, we, the President and Directors of Georgetown University have ourselves bestowed, of our bounty, scholarships which may emphasize our high esteem for one or the other department of this venerable University and at times we would thereby draw to the attention of all, the sterling character and remarkable learning of some historic figure preeminent in the Arts and Sciences as well as in profession. Inasmuch as all these elements are happily combined in bestowing a scholarship upon a graduate of the Arts and Science Department to pursue courses in jurisprudence in our School of Law to be known as the Robert Cardinal Bellarmine Scholarship; we the President and Directors of Georgetown University do hereby create said scholarship upon this auspicious occasion of the inauguration of Bellarmine Day.

COLEMAN NEVILS, S.J.,
President.

"Given under the seal of Georgetown University, in Washington, the thirteenth of May, Anno Domini 1931."

John L. Stoddard's Gift to Georgetown

The death of John L. Stoddard, the first and best known of the American travel lecturers, author of "Rebuilding a Lost Faith," "Twelve Years in the Catholic Church," etc., carries with it a sweet remembrance of a proposed gift he made to Georgetown. Quite unexpectedly in a letter dated September 26, 1926, to the Directors of Georgetown University, he expressed the desire to present to the College his beautiful Villa Stoddard at Merano in Northern Italy—which property, as he explained, cost him more than $80,000.00; but its present appointments would approximate $200,000.00. Though near the center of the city, it is quiet and conducive to study with a park of two acres attached to the Villa. Dr. Stoddard sent a set of beautiful pictures which show many noble trees, handsome statuary, and quite a classical and artistic atmosphere. A provisional acceptance was sent from Georgetown, but many circumstances intervened which seem to have prevented definite settlement. When Father Nevils became Rector of Georgetown Dr. Stoddard again took up the offer, and negotiations were started to complete the transaction. It was hoped to use the Villa and its classic surroundings as a post graduate school for Ours in the Classics; its proximity to so many spots renowned in Latin and Greek Literature would have been invaluable. Several difficulties presented themselves, especially the present tax levied on a foreigner's inheriting property in Italy and the gift had to be refused. When all the circumstances were explained to Dr. Stoddard he sent the following answer:

"Your rarely beautiful and sympathetic letters of May 10th to Mrs. Stoddard and myself are greatly

appreciated. It would have been easy for a misunderstanding to arise between us in regard to the delicate matter of the fate of this property; but your appreciation of the situation was as perfect as the tactful way in which you expressed it.

R. O. T. C.

Military Day was celebrated at Georgetown on May 21, 1931. The Military Attaches of the Diplomatic Corps were invited and their presence in their National uniforms presented an added attraction. The regimental review was in honor of Major General A. J. Bowley, Assistant Chief of Staff of Personnel of the War Department. Several military representatives of the Government were also present, including the military aide of the President of the United States, Lt. Col. Campbell B. Hodges, and Col. E. Loring Bliss, son of the late General Tasker Bliss.

Rev. Father Rector received a copy of the report sent to the War Department from which the following excerpt may be of interest:

Inspector's conclusions and recommendations.

CONCLUSIONS

a. That the administration of the R.O.T.C. at this institution is excellent.

b. That this is due to the splendid support and wholehearted cooperation of university officials and the keen interest and efficiency of the present personnel, both commissioned and non-commissioned, on duty at the institution.

RECOMMENDATIONS

a. That the recommendations of the P. M. S. & T. be complied with.

b. That a special letter be written the President of the University, the Reverend W. Coleman Nevils, S.J., expressing appreciation for his splendid support

of the R.O.T.C., and his cooperation with the P. M. S. & T.

c. That the P. M. S. & T. and personnel under him be commended on their work, which has greatly contributed to the high standard of morale and training which the units have attained.

(Signed) ANDRES LOPEZ,
Major, Infantry (DOL),
Inspector.

As a consequence of Georgetown's being rated by the War Department as "Excellent" the President of the University was allowed to designate one student as an "honor graduate." This gives him a commission in the Army without examination.

Prince Svasti of Siam

On Sunday June fourteenth Reverend Father Rector gave a luncheon in honor of the Siamese Prince Svasti and his wife. Their son, Prince Nondiyavat Svasti is a student of the School of Foreign Service who will receive his Degree of Bachelor of Science in Foreign Service in 1932. The secretary to the Prince, Phra Narraraj Chamnong was present; as were Father Walsh and several members of the faculty of the School of Foreign Service. After luncheon, a visit was made to the Riggs Library where some rare old volumes were displayed. The attention of the Siamese Prince was particularly attracted by an old document written in the ancient Siamese language. On account of the antiquity as well as the condition of the manuscript the Prince was able to translate only a portion of it and requested that he be allowed to take the document for a complete interpretation. The document gives two fairy tales in Siamese verse, adaptations of Indian origin and from the Buddhist birth stories.

During the luncheon the Prince arose to pay tribute to the Society. He spoke of the very splendid work

that has been done from the beginning by active missionaries in his country and contrasted their genuine and sincere labors with what he called the "busy-body interference" of Protestant missionaries.

He also recalled a visit to the Holy Father, Pope Leo XIII, which he made with his brother, the then King of Siam. The Holy Father wanted to bestow upon the King a special decoration but as this is forbidden to Kings of Siam, the Prince was allowed to receive the decoration which he cherishes very highly. He told how the Holy Father had placed his hand on the Prince's head and said, "Even though you are a Buddhist, the blessing of an old man can do no harm."

GONZAGA COLLEGE

A Leaf from the Gonzaga Diary

The following interesting note was discovered in the Gonzaga College House diary, under date of June 27, 1859:

"Fr. Rector called with His Grace on Judge Douglas (not at home or in the city), and on Mrs. Douglas (not at home). Then they called on Chief Justice Roger B. Taney, who is very infirm. The Chief Justice recognized Fr. Rector, who met him in Frederick City at the burial of his sister there. On which occasion the Chief Justice said to Fr. Rector (then of St. John's), 'I have only one more favor to ask of you, Father, a place for my own at the foot of my mother's grave.' Fr. Rector told him at the visit of today that St. Aloysius, which he was then building, was as near to his residence as any other church. (The Chief Justice lives at No. 23 Indiana Ave.) He replied, 'When I get stronger. This is the first day I am up since my late sickness. When stronger I will step the distance off: I want to be near the Jesuits for I am indebted to them for all I know.'"

MISSION BAND

EARLY FALL SCHEDULE

Aug. 29-Sept. 7.	Sisters of Good Shepherd, Albany, N. Y., Fr. Kaspar.
Sept. 4-7.	Catholic Women's Retreat, Lancaster, Pa., Fr. Hargadon.
Sept. 4-7.	Retreat at Cenacle, Lake Ronkonkoma, L. I., Fr. Connor.
Sept. 6-13.	St. Joseph's, White Mills, Pa., Fr. Bouwhuis.
Sept. 6-8.	St. Joseph's, Meshoppen, Pa., (Forty Hours'), Fr. Walsh.
Sept. 7-18.	Trenton Priests' Retreats, Fr. McIntyre.
Sept. 9-12.	St. Bonaventure's, Auburn, Pa., Fr. Walsh.
Sept. 10-13.	High School Retreat, Seton Hall, N. J., Fr. C. Gallagher.
Sept. 11-19.	Mothers of Sorrows, Phila., (Novena), Fr. Torpy.
Sept. 12-19.	Seminarians' Retreat, Darlington, N. J., Fr. Hargadon.
Sept. 13-15.	Holy Spirit, Sharon Hill, Pa., (Forty Hours'), Fr. Kaspar.
Sept. 13-20.	Our Lady of Perpetual Help, Morton, Pa., Fr. J. P. Gallagher.
Sept. 17-20.	College Retreat, Seton Hall, N. J., Fr. Walsh.
Sept. 20-22.	St. Francis', Lenni, Pa., (Forty Hours'), Fr. Connor.
Sept. 20-23.	Holy Cross, Dover, Del., (Forty Hours'), Fr. J. P. Gallagher, (Fr. Kaspar will open).
Sept. 20-22.	Mother of Sorrows, Phila., (Forty Hours'). Fr. Torpy.
Sept. 20-Oct. 4.	St. Michael's, Cranford, N. J., FF. McIntyre & McClorey.
Sept. 20-Oct. 1.	St. Joseph's, Washington, D. C., Fr. Cotter.
Sept. 23-27.	St. Mary's, Norwalk, Conn., Fr. Connor.
Sept. 25-Oct. 3.	Nativity, Scranton, Pa., (Novena), Fr. Kaspar.
Sept. 25-Oct. 3.	Corpus Christi, Hasbrouck Heights, N. J., Fr. Walsh.
Sept. 25-Oct. 3.	St. Patrick's, Wilkesbarre, Pa., Fr. Bouwhuis.
Sept. 25-Oct. 3.	St. Carthage's, Phila., Fr. McCarthy.
Sept. 27-Oct. 4.	St. Dominic's, Bronx, N. Y., Fr. C. Gallagher. (Fr. Willmann will close this mission.)
Sept. 27-Oct. 11.	St. Katharine's, Wayne, Pa., FF. Gallagher & Hargadon.
Sept. 27-Oct. 5.	St. Joseph on Brandywine, Wilmington,

	Del., Fr. Torpy.
Oct. 4-11.	St. Ignatius', Yardley, Pa., Fr. Chas. Gallagher.
Oct. 4-18.	St. Ambrose's, Bridgeport, Conn., FF. Connor & Kaspar.
Oct. 4-11.	St. Martin's, Washington, D. C., Fr. Cotter.
Oct. 11-13.	St. Katharine's, Wayne, Pa., (Forty Hours'), FF. Hargadon & Bouwhuis.
Oct. 11-13.	St. Patrick's, Nicholson, Pa., Fr. J. P. Gallagher.
Oct. 11-18.	St. Mary's, Phoenixville, Pa., Fr. Walsh.
Oct. 11-14.	Sts. Peter and Paul, Easton, Md., Fr. Torpy.
Oct. 11-18.	St. Gabriel's, Hammondsport, N. Y., Fr. McCarthy.
Oct. 17-25.	Our Lady of Mercy, Bronx, N. Y., (Novena), Fr. Connor.
Oct. 18-25.	St. Andrew's, New York City, Fr. Cotter.
Oct. 18-25.	Christ the King, New York City, Fr. Torpy.
Oct. 18-Nov. 1.	St. Cecilia's, Elmira, N. Y., FF. McCarthy & Bouwhuis.
Oct. 18-Nov. 1.	St. Paul of the Cross, Jersey City, N. J., FF. J. P. Gallagher and McClorey.
Oct. 18-22.	St. Jerome's, Baltimore, Md., Fr. Hargadon.
Oct. 18-Nov. 1.	Holy Trinity, Westfield, N. J., FF. McIntyre & C. Gallagher.
Oct. 25-27.	St. John's, Scranton, Pa., (Forty Hours'), Fr. Kaspar.
Oct. 25-27.	Christ the King, Wilmington, Del., (Forty Hours'), Fr. Hargadon.
Oct. 26-28.	Cenacle, New York City, Fr. Connor.
Oct. 27-30.	Fordham University, (Retreats), FF. Cotter & Torpy.

ST. ANDREW-ON-HUDSON

New Mortuary Chapel

Ours who are familiar with St. Andrew-on-Hudson will recall the small circular plot in the center of the cemetery. For years it was marked by a cross that seemed to await the coming of a chapel; and in fact successive Rectors confidently hoped that a mortuary chapel would one day replace that little cross. The day has come at last; for a good friend wishing to perpetuate the memory of Father John B. Young, out of gratitude for his fatherly spiritual direction, has generously provided the necessary means (a matter of over $12,000); and now one can see a beautiful and appropriate memorial chapel occupying the little circle,

enhancing the sacred character of that peaceful solitude of woodland and flowers where rows of gleaming white headstones mark the last hallowed resting place of so many of God's departed saints and heroes. A brief description of the chapel may be of interest to the readers of the LETTERS.

The chapel is cruciform in shape though it may appear to be octagonal. It is twenty-one feet from front to rear, and across from side to side, outside measurement. There is a window behind and above the altar, and one on each side. The interior width of the chapel between the windows is seventeen and a half feet, and the height from the floor to the top of the cross on the roof is twenty-eight feet.

The walls are of Flemish Bond brick, faced with cast stone; the interior walls are of buff color glazed brick. The floor is of green and purple slate, and the large double door is of wood core covered with statuary bronze. The roof is of copper, surmounted by a cross of the same material; the small gables over the three windows are roofed with sea-green slate.

The facade is adorned with a circle of red Vermont marble, over which there is a carved panel representing our Risen Savior in the midst of His Apostles: under the panel is an inscription from the Twenty-sixth Psalm: *Dominus illuminatio mea et salus mea, quem timebo?*

The windows were imported from the house of Mayer, in Munich. They are of antique glass, rich though subdued in color, and most appropriately symbolical. The window over the altar represents St. John the Baptist, (Patron of Father Young), as he is introducing the disciples Andrew and John to Our Lord. Above it is the inscription: *Ecce Agnus Dei;* below it we read: *Illum oportet crescere, me autem minui.* John III:30. The west window on the gospel side represents the death of St. Joseph, attended by Our Lord and the Blessed Virgin. Above it is the

inscription: *Ite ad Joseph;* below it: *Opus consummavi quod dedisti mihi ut faciam.* John XVII:4. The east window through which the sunlight streams during the hours of Mass, shows Our Lord appearing to His Blessed Mother at His Resurrection. Over the window is the Easter salutation: *Regina coeli laetare.* Underneath is the verse from the Ninety-third Psalm: *Secundum multitudinem dolorum meorum in corde meo, consolationes tuae laetificaverunt animam meam.*

The four blank walls of the chapel are surmounted by circular windows two feet in diameter, representing Saint Ignatius and our three youthful saints, Aloysius, John Berchmans and Stanislaus.

To complete the ornamentation of the chapel the ceiling will be frescoed. The altar is the marble one which was transferred from St. Joseph's Chapel in the Novitiate, Frederick, when the community moved thence to St. Andrew-on-Hudson in 1903. The chapel is dedicated to St. Joseph, Patron of a happy death.

The first masses were said in the new chapel on All Souls Day, last year; but during the winter there were no masses, as there is no provision for more than temporary heating. After Easter however it came to be used continuously as a summer time chapel, and on such occasions as anniversaries of Ours who are buried in the cemetery.

Colombière Circle

The Juniors' Colombière Circle or Academy in honor of the Sacred Heart had a very successful year under the direction of Messrs. Carroll and Weiss. On First Fridays, during the period of the evening recreation, all the Juniors and Brothers assemble in the auditorium for this exercise which opens with prayer and closes with the well-known hymn: *Heart of Jesus, May Thy Reign.* The first one on the program then gives a five minute review of some standard work on

the Sacred Heart, in order that all may become informed on the literature of the devotion. During the past year the list included books by Gallifet, Bainvel, Goodier, Dalgairns, Maher, McDonnell, O'Rourke, Arnold and Noldin.

The main feature of the academy exercises is a round table talk by three of the members, who discuss in a conversational way subjects of a practical nature, bearing on the devotion to the Sacred Heart, and on ways and means of promoting it, and of increasing one's personal devotion.

The hour concludes with a *fervorino* which is usually a direct exhortation to realize the special vocation of the Society of Jesus, viz. to practise and propagate this great devotion. Some of the subjects were: The Sacred Heart in the Class Room; the Sacred Heart in the Pulpit; the Sacred Heart at Bethlehem, on Calvary, at Emmaus; the Sacred Heart of Jesus and the Immaculate Heart of Mary; the Sacred Heart, King and Center of All Hearts.

The interest, or, better, the enthusiasm, of the Juniors in this monthly academy has not diminished in the least since its inception several years ago, and we may look forward to not a few zealous apostles of the devotion in the years to come, because of this remote preparation.

CHICAGO PROVINCE

MILWAUKEE

A Catholic Mission Service has been organized among the Seniors of the Engineering School of Marquette University, as part of the program of Catholic Action fostered by the Sodality of Our Lady in that school. It is the purpose of this section to render

assistance to Missioners by applying the technical skill of the Sodalists to problems in building construction. A letter was received recently from the Catholic Mission of Naidiri Kadavu in the Figi Islands. The Missioner in charge had heard of the Mission Service from an Italian Mission paper, and enclosed a rough sketch of a church he proposed to build, asking for complete and detailed specifications for materials needed, method of construction, cost of such a structure to be made from reinforced concrete. The student engineers have been hard at work on this problem, with the added spur of zeal for the spread of Christ's Kingdom.

Home News

THE YEAR AT WOODSTOCK

Ordinations: The following theologians were ordained to the holy priesthood, on June 22, 1931, by His Excellency Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore.

Henry J. Andersen
George P. Barbera
Thomas F. Brady
John T. Butler
John J. Diehl
Carroll I. Fasy
John E. Gaerlan
Anthony N. Glaser
George J. Kirchgessner
Carl J. Hausmann
Daniel F. Hart
Joseph R. Hearn
Gregory A. deGuzman
James F. McCoy
Daniel O'C. McFadden
Francis J. McVeigh
John C. Murray
Joseph E. Nolan
Edmund J. Nuttall
Joseph B. O'Connell
Joseph A. O'Connor
Francis A. O'Malley
Joseph M. Phelan
Henry Pollet
James J. Redmond
John A. Toomey
Glen E. Wash

His Excellency Bishop Murphy, of British Honduras, ordained Mr. Stanislaus Fitzgerald to the priesthood on November 15th.

Theological Disputations

DIE 19 NOVEMBRIS, 1930

De Gratia Christi
Defendet: P. V. O'Beirne
Arguent: P. Dineen, P. Lanigan
De Verbo Incarnato
Defendet: P. Long
Arguent: P. Fitzsimons, P. Mullen
Ex Sacra Scriptura
The Justice of Abraham According to St. Paul and St. James — Fr. J. Klocke
Ex Jure Canonico
What Excuses from Recitation of Divine Office? — Mr. M. Doody
Ex Historia Ecclesiastica
The Conversion of St. Augustine — Mr. R. Kennedy

DIE 24 FEBRUARII, 1931

Theses Theologicae
In Honorem Sancti Aurelii Augustini
Episcopi Hipponensis et Ecclesiae Universalis Doctoris
Anno A Suo Beato Obitu Quindecies Saeculari Exeunte
In Collegio Maximo Woodstockiensi
Die XXIV Februarii MCMXXXI
Propugnatae

Theses De Gratia S. Augustini Verbis Propositae
Defendet: F. O'Malley
Arguent: F. Kirchgessner, F. McCoy
Theses De Baptismo S. Augustini Verbis Propositae
Defendet: F. Anable
Arguent: F. Harrison, F. McEvoy

Ex Sacra Scriptura
Did St. Augustine Teach the Plurality of the Literal Sense? Mr. H. Pollet
Ex Jure Canonico
Matrimonial Consent and Canon 1086 Mr. L. Gorman
Ex Historia Ecclesiastica
The Condemnation of the *Augustinus* of Cornelius Jansen Mr. J. Durkin

DIE 20 APRILIS, 1931

Ex Tractatu de Apologetica
Defendet: F. Duhamel
Arguent: F. Cervini, F. Maguire
Ex Tractatu de Sacra Scriptura
Defendet: F. Coffey
Arguent: F. DeMaria, F. Priestner

Philosophical Disputations:

DIE 21 NOVEMBRIS, 1930

Ex Theologia Naturali
Defendet: F. Heyden
Arguent: F. McGuire, F. O'Brien
Ex Ethica
Defendet: F. Denecke
Arguent: F. McNally, F. Schirmann
Ex Cosmologia
Defendet: F. Alf
Arguent: F. Cunningham, F. F. Monaghan
Geologia
Volcanology Mr. Buckley

DIE 25 FEBRUARII, 1931

Ex Theologia Naturali
Defendet: F. Barnett
Arguent: F. Frankenberger, F. Kerr

Ex Ethica
Defendet: F. Jacklin
Arguent: F. Barrett, F. Wise
Ex Psychologia
Defendet: F. G. McGovern
Arguent: F. Gargan, F. Webber
Physica
The Gyroscope — Mr. McGrath

DIE 21 APRILIS, 1931

Ex Cosmologia
Defendet: F. F. Monaghan
Arguent: F. Folser, F. Morris
Ex Psychologia
Defendet: F. Lenny
Arguent: F. O'Mara, F. Reed
Ex Critica
Defendet: F. Masterson
Arguent: F. Conway, F. Horrigan
Biologia
Mendelism — Mr. Lynch
Chimia
The Oxides of Carbon and their Connection with Animal and Vegetable Life
Mr. Hufnagel, Mr. Rooney

DEATH OF MR. WILBUR MURPHY, S.J.

On August 13th, about 6.05 P. M., Mr. Wilbur Murphy died in the swimming pool on the College grounds at Woodstock. He had spent the day on a picnic with some visiting scholastics from Georgetown, and later had escorted a party up to the cascades, where Mr. Francis Cullinan lost his life last September. Before returning to the house in the late afternoon, he joined one of his companions for a short swim in the pool. This was the first time in three years of Philosophy

that he had entered its waters. He was almost immediately stricken with what is believed to have been a heart attack. He did not call for help, but those on the shore noticed his helplessness. Mr. John B. Murray, a first year theologian, and Mr. William Herlihy, a third year philosopher, swam to his assistance, but the efforts of both to save him were unsuccessful. Mr. Herlihy was able to swim back to safety, but Mr. Murray and Mr. Murphy sank together. It was some minutes before other help could be summoned to rescue first Mr. Murray and then Mr. Murphy. Mr. Murray responded in a short while to the resuscitating methods used on him, and was hurried to Mercy Hospital, Baltimore, where, after several days of careful attention, he was declared to be out of danger. Dr. Martin worked over Mr. Murphy for two hours with the aid of a pulmotor brought by members of the Baltimore Fire Department, but his first diagnosis proved only too correct. Mr. Murphy's health had been undermined by a serious skin disease, and his heart had never been very strong.

It is significant that his death resembled that of Mr. Francis Cullinan in many striking details. Both entered the Society on the same day, and had been close together during life. It seems now not unfitting that Mr. Murphy should have hastened away to join his friend on the eve of their sixth anniversary in the Society for even a more blessed celebration than that which they might have enjoyed at Woodstock. We hope to give a more lengthy notice of the life of the saintly and lovable Mr. Murphy in a coming issue.

R. I. P.

A. M. D. G.

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